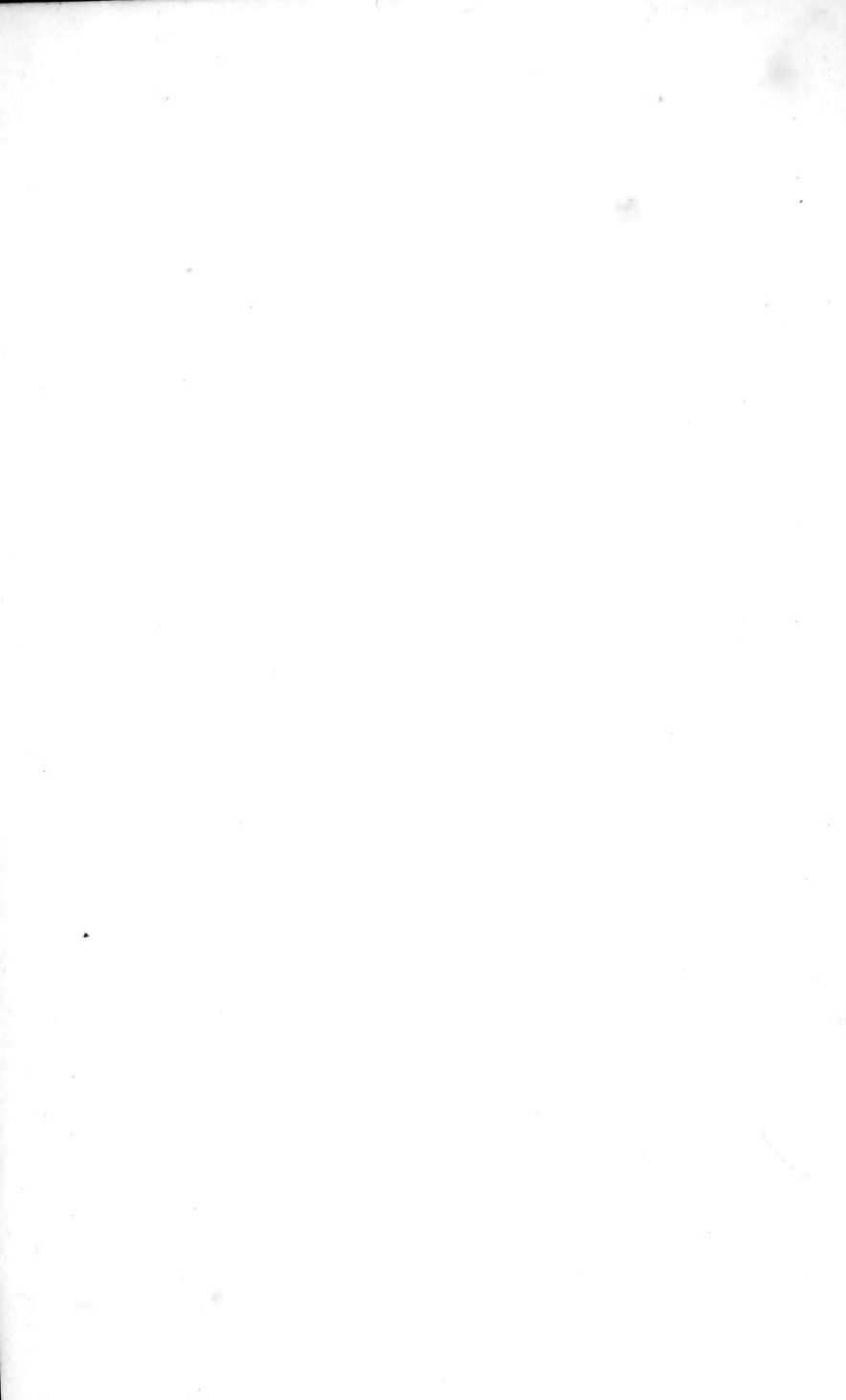




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The Parish Guide





THE PARISH GUIDE.



THE
PARISH GUIDE,

A HANDBOOK

FOR

THE USE OF THE CLERGY AND LAY-HELPERS.

EDITED BY THE

REV. THEODORE JOHNSON,

Diocesan Inspector of Schools for Rochester.

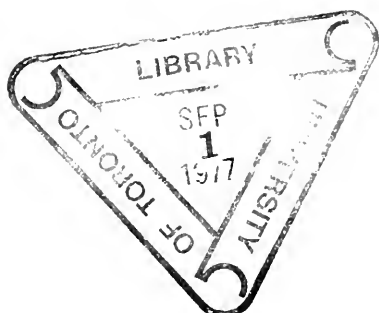
Author of "The Clergyman's Ready Reference Register," Joint Editor of

*"The Student's Concordance to the Revised Version
of the New Testament," &c.*

LONDON :

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1887.

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1887
P3

Dedicated

by

Special Permission

to

The Right Rev. Anthony Wilson,

Lord Bishop of Rochester,

by

His Lordship's Humble Servant,

The Editor.

Dec., 1887.

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PREFACE.



THE PARISH GUIDE may be truly described as the work of many minds, rather than the ideas and plans of an individual. As theory without practice is generally useless, the Editor has spared no labour in collecting practical information from many sources, which he has placed here by the kind permission of many authorities, well able to speak from experience upon the subjects treated herein.

A large number of pamphlets, and rules of existing institutions have been freely consulted, besides correspondence upon all subjects, with a view to acquire the best methods used by numerous earnest and successful Parish Workers.

The compilation has been spread over some years, and the Editor is deeply grateful to all those Clergy and laity who have so kindly aided him in the work, but beyond this he desires to mention the following, several of whom have written complete papers for the Guide :—The late Bishops Wordsworth of Lincoln, and Selwyn of Lichfield, the Bishop of Rochester, the Bishop of Bedford, Hon. and Rev. Canon Legge, Canons Erskine Clarke, Blackley, Miles, George Venables, and Mackay, the late Revs. H. T. Ellacombe (*author of "Belfries and Ringers"*), and the late Rev. E. F. Alexander (*Chaplain to the Bishop of Rochester*), Revs. W. Allen Whitworth, W. Macgregor, D. W. Barrett (*author of "Life and Work among the Navvies"*), Rice Bryne, C. E. Brooke, A. L. Oldham, J. P. Wright, N. Keymer, F. F. Kelly, G. W. Longden, E. C. Scobell, P. Tindall, F. Fisher, etc., Col. Donolly (*Science and Art Department, South Kensington*), G. S. Vidal, Esq., John Palmer, Esq., (*Sunday Sch. Inst.*), H. H. Bemrose, Esq., J. Darton, Esq., the Secretaries of the M.C.C., Football Association and Rugby Union for kind permission to reprint Laws and Rules of Cricket and Football, also Lunn & Co. for "*Ringol*,"

etc., Miss Whitaker, Miss Mason (*Local Government Board*), Miss Medhurst, Miss Dymock, Mrs. Heckford, and Mrs. Lewis, etc.

To the Secretaries of the various Church and other Societies he is much indebted for Rules and Hints as to the formation and management of parochial branches. To those Publishers who have so kindly supplied specimen books and other information, and, lastly, to the Publishers Wells Gardner Darton & Co., for the free use of all works issued by them.

That such a Handbook is greatly needed is proved by the numerous requests made in the Church papers for information, upon parochial subjects.

Suggestions relating to the improvement of the Guide, or the subjects given may be sent to the Editor either direct, or through the Publishers, with a view to make a future edition, if called for, more useful and complete.

S. Aubyns, Oliver Grove, S. Norwood.

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THE PARISH GUIDE.

INTRODUCTORY CHAPTER.

It has often been remarked that a clergyman, to be truly successful in parochial work, must be an "*all-round man*": in other words, he must be able, whenever called upon, to act as pastor, lawyer, father, and even occasionally, doctor to his people. He must show proofs in his ministry that he has their social interests in his care, as well as their spiritual welfare at heart.

It sometimes happens that the former is overlooked entirely, or but imperfectly met by clergymen in charge of large parishes. Undoubtedly this is because their higher duties, as pastors of their people, demand from them so much time and energy; yet wherever it is possible to combine the office of social leader and general organizer of all parochial institutions with the higher work of the *Minister of God*, much real good will follow. A powerful lever will thus be brought to bear upon the laity, who are generally willing to act as Church-workers if the way be well marked out for them; and souls may be won to the Master's cause by the clergyman making a right use of his social position among his people, and thus leading them to higher aims and objects.

There are means at hand by which he may do this, viz.: Co-operation of lay-helpers to assist in the management and general working of any parochial scheme for the welfare of his people. Happily the days are long since past when clergymen regarded any offer of help from the laity as an interference, and likely to prove a disadvantage to their interests among the people. This is because parishes are better worked than formerly with regard to parochial institutions of all kinds; and the clergyman now feels that it is well-nigh impossible to efficiently carry out his many schemes for the welfare of his people without great assistance from the laity. Again, the laity have been aroused to a higher sense of the importance of parochial institutions, hence their willingness to place themselves under the direction of the clergy as fellow-workers for the common weal. The old maxim here comes true: "*To attach people to a cause always make them useful in it.*"

The Church may learn a lesson from some of her dissenting neighbours, whose strength lies in their unity, and whose policy is to find employment for *each* member of their community, whether they may be old or young.

There are in most parishes certain people who are naturally reserved and shy; and towards a clergyman, this shyness and reserve will grow in time into an estrangement and misunderstanding, which it is most difficult either to surmount or remove, whereas, if it were the clergyman's aim to make every shy, but really willing, member of his congregation *a worker for the*

Church, many of them would be won over, and might in time become useful and happy workers together with him.

A clergyman has generally greater advantages and more time for study, at his command, than his people, so that he should always keep before him the necessity of using these for the benefit of his parish. He will thus be strengthened in coping with the varied wants as they arise.

Of course it is well nigh impossible to draw up precise rules as to the management of every kind of parochial institution. Owing to circumstances being so widely different, and what may work well in one parish may become a total failure in another; what suits large town parishes will be quite unfit for rural populations. Yet the general plan of working is based upon the same lines, and for details beyond this every clergyman, with his committee of Church-workers will be able to form special rules for their particular institutions. Again it must be remembered that institutions from time to time require to be renewed, re-organised, new rules added to meet the growing needs of the members or the parish, and old ones discarded as inadequate for meeting the ever-increasing work as year by year it grows. With this view, I have only ventured to give practical suggestions which may be utilized as here written, or woven into a more elaborate code to meet special circumstances.

A full list of parochial institutions is here given to meet the varied requirements of different parishes.

The office of a clergyman demands from him a spirit of true charity, and watchful, fatherly care over his people, and great tact with self-sacrifice is necessary in the discharge of the many duties required of him. He must ever remember that every soul in his parish is under his direct charge, *whether Churchman or Dissenter*. He is the minister of the parish, the pastor of the flock, the overseer of souls, whose duty and work it is to provide the right kind of amusement and instruction in social things, while, at the same time, he must anxiously labour for their spiritual welfare.

The late Dean Stanley's words, "*Choose some of your friends: from among the poor,*" will remind the clergyman of how much may be done among them, socially as well as spiritually.

For these reasons, therefore, a clergyman should take a lively interest in sick and benefit clubs for the poorer classes, and further promote such aids to their comfort as clothing, coal and shoe clubs; again, the Penny Bank inculcates habits of thrift among them, and the varied provision made for their amusement, under the head of cricket clubs, parish teas and entertainments, etc., all come under this catalogue of "*means to an end.*"

The parochial machinery of every parish is a most important matter, and one worthy of the earnest consideration of every clergyman holding "*a cure of souls,*" inasmuch as it is a powerful means of uniting Clergy and Laity as fellow-workers in the same cause.

As a rule, the people regard it an honour to have their pastor at their head to guide them in social matters; and they will greatly value his opinion, because he is generally considered to know more of such matters than they themselves do; yet it requires both tact and sound judgment on his part to counsel and direct all things aright.

Canon Burrows gives some useful advice to the younger clergy, which will

bear a wider application, in his excellent little book "*The Eve of Ordination.*" * He says, "There is a danger in the young and energetic becoming impatient; they find arrangements and institutions unsatisfactory, and they are for breaking them up; they find agents below the mark, and they are for discharging them; they do not make allowance for the imperfections of human nature, they do not see that all governments are faulty, all instruments inadequate. It is well to have a high standard; the energy, hopefulness, enthusiasm of youth have their invaluable use, when well directed, when controlled by charity, gentleness, and respectful consideration of others, but it is not right to be impatient, still less right to show impatience, lest you irritate those whom you wish to improve, lest you furnish a handle to those who are ready to cry you down as utopian and romantic."—"*Dangers and Safeguards,*" p. 11.

The position of the pastor of the parish in regard to the dissenting members of his flock, is a question that claims considerable attention when the social improvement of the parish is taken in hand. Perfect harmony must be secured or disastrous results will accrue. The richer neighbour, whether Squire or otherwise, must be enlisted in the work of providing instruction and elevating recreation for his poorer brethren. Both sexes may be employed in carrying out the various branches of parochial work. Rich and poor may unite in working together for each other's welfare. Churchmen and dissenters may here meet upon common ground, but the headship should always be vested in the clergyman, or some person deputed by him to hold the office.

I do not wish to infer that every parish may be rendered an "*Utopia*," by the introduction of such things as parochial institutions; but I do contend, that these are often a great means of gaining workers for the Church; besides bringing together the clergyman and his people in such a way, as shall of necessity cause the latter to become interested in the work of the former, and surely this of itself is the first step towards mutual harmony and goodwill in a parish.

I am fully aware that the subject of parochial management is a most delicate and difficult one to treat upon, inasmuch as it admits of individual opinion from every one connected with it; but I would ask in fairness to this little GUIDE, that it may be regarded more as A USEFUL HELP THAN A PERFECT TREATISE; and further, should any wish to criticise the advisability of introducing into a parish any subject mentioned herein, I would add that it is not my purpose to discuss whether any particular institution be good or otherwise in a parish, but *simply to supply practical information for the well-working of all existing institutions met with in various parishes.*

I have arranged the subjects in alphabetical order for the sake of reference.

“*Ἀρχὴ ἀνδρῶν δείκνυσιν.*”

* "*The Eve of Ordination,*" by Canon Burrows. (Gardner, Darton & Co.)

ALLOTMENTS

In many country parishes a portion of ground is set apart for the use of the inhabitants as extra garden ground, and the management or allotting of the several plots often falls to the clergyman. In some cases, this works very well; but the general feeling is, that the clergyman would be freed from a considerable amount of trouble and dissatisfaction if some active layman could undertake the sole management. The squire is the proper person, if there happens to be one; or if not, the churchwardens, or the leading farmers of the district, who might to advantage form themselves into a small board of management.

In planning out new fields for allotments, a thoroughly experienced surveyor should be employed, who has no interest in the parish in any way. It will be a great advantage to the holders if the allotment-field be near to the village and bordering the high road.

1. Wherever possible, there should be as many allotments as there are cottages under a certain rental in the parish. This plan enables every poor man to have his extra garden plot, otherwise dissatisfaction will arise. If this is impossible, by reason of fewer plots than houses, either a list of applications should be kept, to be disposed of in order, or a lottery should be held among the candidates for the vacant plot, when married men should always take the precedence over single ones.

2. The plots should be arranged as nearly as possible upon the same size and plan, having similar positions with regard to the sun and the slope of the ground, together with an equal amount of hedgerow given to each. These may appear minor matters, but they are all important ones to the occupiers of the plots.

3. A square or an oblong field will be found the best shape to divide into allotments, thus:—

Plan A.

	1	2	3	4	5	6	7	8
Gate I	x	-	-	-	-	-	-	x
	16	15	14	13	12	11	10	9

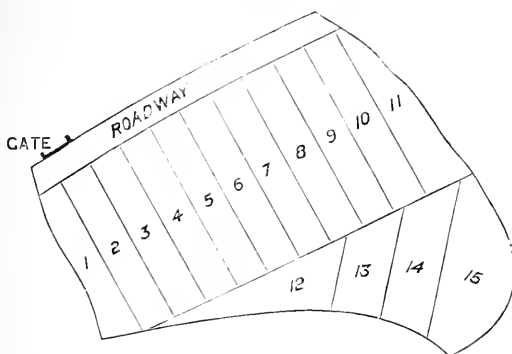
Plan B.

	Gate.				
	x	-	-	x	
x	1	2	3	4	x
-	-	-	-	-	-
x	8	7	6	5	x
	x	-	-	x	

In plan A, $x - x$ represents a roadway between the plots, wide enough for a cart to pass among them when required.

In plan B, $x - x$ represents a roadway running completely round the field. The plots are arranged in the centre. This will generally be found to be the best arrangement.

Plan C.



In plan C a badly-arranged allotment ground is shown. It will be readily seen that the roadway is not planned to be of use to Nos. 12, 13, 14, 15, the holders of which will have to obtain permission for right of road across their neighbours' plots. Again, the division of land, although equal in area, is unfair in arrangement, inasmuch as Nos. 1, 11, 12, 15, have more than their share of hedgerow, and 2, 3, 4, 5, 6, 7, 8, 9, 10, have none allotted to them. Such an arrangement will be almost sure to give rise to jealousy and ill-feeling among the holders of the more or less favoured plots.

4. Precise rules as to payment of rent, keeping hedges clean, and repairing road, should be strictly insisted on; also neglect of properly tilling the plot should render the holder liable to lose it.

5. As allotments are generally parochial trusts, any act of gross misconduct should at once dispossess a holder of his plot. This rule, however, should not be extended to matters of personal feeling, or to smaller grievances, and hence a Board of Management is advisable.

6. * Cottage shows of vegetables, roots and grain, with prizes, should be encouraged as a stimulus to the energies of the holders.

7. Where practicable, the Board of Management might supply the best seed at wholesale prices, by ordering a quantity and retailing it out to the holders. The orders might be taken each springtime, and the seed procured in a bulk, thus saving expense, and securing good seed.

* See article on Flower and Vegetable Shows.

RULES.

1. That the allotments shall be restricted to persons residing in the Parish of _____, whose house rental does not exceed £ _____ per annum.
2. Applications for Allotments shall be made to the Hon. Secretary. In all cases precedence shall be given to married men with families, and vacancies filled up in order from the list of applicants.

Note.—Widows with families may become applicants.

3. That each person shall be required to keep in order the hedges or fences, and roadways, bordering his plot of ground.
4. A nominal rent will be charged by the Committee for the plots of ground.
5. Any member neglecting to pay the rent after a second notice, shall be dispossessed seven days after the date of such notice.
6. Any member neglecting to properly use the plot for agricultural or gardening purposes, shall be liable to dispossession one month after the date of a given notice.
- 6a. Working on Sundays in the allotments is strictly forbidden.
7. Three months' notice shall be given and received by a member giving up his plot. But in case of the death of any member, the Committee shall have it in their power to rule at their discretion.
8. The sole management of the Allotments shall be vested in a Committee, of which the Clergyman shall be the Chairman.
9. A Secretary and Treasurer shall be elected each year from the members of the Committee, and an annual report of expenditure shall be issued.

ALMANACKS.

The Parish Almanack is now regarded as an annual publication in most well-worked parishes. It has its special advantages beyond the Parish Magazine, inasmuch, as if *well printed and illustrated*, it forms an ornament to the cottage walls of the labouring classes; and being always in view reminds them of Holy Days, Special Services, Work going on in the Parish, etc., besides being a most valuable record of the past year.

The Parish Almanack should point both to the coming year, with work to do; and to the past year, with its work done. Every object of interest occurring in the parish should be noted. By doing this the Almanack becomes a complete history of the parish, useful to the clergyman to refer to in future years, as well as an object of great interest to ex-parishioners, especially those young men and women who have left their native place to find a home in our colonies, or in some distant part of our own country. The Parish Almanack is, to such as these, an annual link, binding them to their old homes and parish.

In Country Districts the Parish Almanack should be divided into three parts, *i.e.* (the space allotted for parochial matter):—

- I. **The Church.** Giving names of Officers, Offertories, Collections, Services, Communion, Baptisms, Marriages, Burials, Confirmations, Choir News, and Church Notices generally.
- II. **The Schools.** Including Sunday and Day and Night Schools, with Prize List, Government Grants, Teachers' Names, Inspection Reports, School Feasts, etc.
- III. **The Parish.** A concise memoranda of events occurring, *e.g.* Meetings, Lectures, Clubs, Officers, Commencement of Hay and Harvest Time, etc., etc.

For this purpose an Almanack Diary should be used.

N.B.—The Author's "*Clergyman's Ready Reference Register*," Bemrose & Sons, 23, Old Bailey, E.C., is adapted for this purpose.

Always ask the parishioners to share in part of the expenses of the Parish Almanack: thus,—if the cost is 1½d. per copy, to sell them at 1d. per copy.

If given gratis it will be less valued than if a small charge be made for it. Let the District Visitors circulate it so that each house may buy a copy.

ALMANACKS RECOMMENDED WITH PRICES.

1. **Bemrose's Parish Almanack**, in Red and Black, at 10s. per 100. This is well printed, with large plate, and good space given for Parochial matter. Bemrose & Sons, 23, Old Bailey, E.C.

2. **S.P.C.K. Churchman's Sheet Almanack**, at 1d. each. The usual reduction to members.
3. **S.P.C.K. Cottager's Sheet Almanack**. To members, inclusive of printing, £1 13s. for 400 copies. To non-members, inclusive of printing, £1 16s. 4d. for 400 copies. Society for Promoting Christian Knowledge, Northumberland Avenue, Charing Cross, W.C.
4. **Banner of Faith Sheet Almanack**. Red lined and illustrated, 8s. per 100, with space for Local Matter and Name of Parish extra. Church Sunday School Union, 6, Pater-noster Row, E.C.
5. **The Fireside Almanack**. 6s. per 100, and 16s. per 100 for 600 words of Parochial Matter, and 2s. 6d. for Title. Butler & Tanner, Frome, Somerset.
6. **Collingridge's Sheet Parish Almanack**. 8s. per 100, with Local Title, or 34s. for 500. W. H. & L. Collingridge, 148 & 149, Aldersgate Street, E.C.
7. **Church Parish Almanack**, at 8s. per 100, with small space for Local Matter. Church of England Sunday School Institute, Serjeants' Inn, Fleet Street, E.C.
8. **Church Pastoral Aid Sheet Almanack**. Red Border and 5 Engravings, with small space for Local Matter, at 1d. each.

Besides the above, which are the best known, I would mention the following Penny Sheet Almanacks:—

The Gospeller; The Cottager's; British Workman; Church Missionary; Band of Mercy; Animals' Friend, Band of Hope, and others in connection with serial publications.

In Town Parishes the limited space for Local Matter renders it impossible to record more than short notices of the Church Services, School Hours, Fees, &c., but advantage should be taken of this opportunity of adding a few epigrammatic remarks to readily catch the eye of the reader. Such remarks to bear upon *the facts of Public Worship, Private Prayer, Bible Reading, A Holy Life, Habits of Thrift and Temperance, &c.*

The following, introduced by kind permission of the Rev. F. Fisher, will suffice to illustrate my meaning:—

THE HOUSEHOLD.

"Except the Lord build the house their labour is but lost that build it."—*Psalms* cxxvii. 1.

PRAYER.

Do not forget to pray: without prayer you are like a ship at sea without a helm: you can go *on*, but are you going *right*? A few minutes, morning and evening, do not take up much time after all.

BIBLE READING.

Do not stow away your Bible in a box or a chest of drawers: let it be at hand: read it when you can: not so much of the Sunday newspaper; try, and you will be able to understand it; and it will give you *strength*. Could you not take the Almanack Text that is given below for the day as it comes?

CHURCH-GOING.

Do not forget your Parish Church. It is *your* Church; its Services are meant for you; and we labour in it for you. Why should you never or seldom use that which is your own? Do you go? Be regular. Do you not go? Come next Sunday. Be more merciful to yourself. Life is hard—sometimes it is very hard. Do not try to do without God to help you. Why should you? Let Heaven cheer your path, and lighten your burden and your way.

THE HOUSEHOLD.—GOD BLESS OUR HOME.

HOW GREAT A BLESSING IS A HAPPY HOME.

TO THE FATHER—It is his comfort in his toil.

TO THE MOTHER—It is her pride and her joy.

TO THE GROWING-UP SONS AND DAUGHTERS—It is a defence from evil and from shame.

TO THE CHILDREN—It is the very happiness of childhood.

TO THE NATION—"The happy homes of England" are a national strength.

Oh! try to make the home happy. Remember those things to which God has attached blessing.

1. **CLEANLINESS.**—Let the home be sweet, and clean, and tidy. Let the meals be carefully and punctually prepared.

2. **FRUGALITY.**—If there is enough let there be no waste. *Remember the rainy day.* Put by; save out of the wages as you can.

3. **TEMPERANCE.**—Be very careful of the "beer money." Beer bears a good deal of money away, and sometimes brings no good back in return for it.

4. **INDUSTRY AND ORDER.**—Do your work carefully; with contented diligence; and *don't buy on the Sunday, or let your children buy;* do it on the Saturday.

These are some of the secrets of a happy home, for they are of those things which God has blessed.

"Blessed is every one that feareth the Lord: that walketh in His ways."—*Psalms cxxviii. 1.*

God blesses the God-fearing: the man, the woman, the child, the house.

God's blessing alone brings prosperity and happiness. How will God bless?

1. **By Prayer.** How dreadful is the house which knows no prayer, from father, or mother, or from child. Be *prayerful*.

2. **By reading His Word**—the Bible. It teaches the way of life, and cheers on the way.

3. **By keeping God's Holy Will,** and *believing* in the Lord Jesus Christ, the Saviour. And you are *helped* to these things.

You live in a Christian land, city, and district.

The **Clergyman** visits your street or you: he is the messenger of Christ.

The **District Visitor** comes to speak a cheering word.

The Church Bell sounds in your home very often : sometimes for a marriage, sometimes for a funeral ; very often for a Service at Church.

And the Church-bell speaks in your house of heaven. It tells you that the Church cares for you, and provides for your soul's welfare.

Help yourself, then, and you will be helped.

"As for me and my house, we will serve the Lord."—*Joshua* xxiv. 15.

THINGS TO REMEMBER THROUGH THE YEAR.

1. FOR THE FATHER—

Church-going costs little, and it is very profitable. Come this year.

Sobriety.—Drunkenness is a curse : it ruins body, soul, home prospects, and everything else.

Tippling tips the money away. Good shoes are better than extra beer.

Thrift.—A good club where the payment is light is a benefit : out of work or in sickness, your draw is useful.

2. FOR THE MOTHER—

Cheerfulness makes the house bright ; neatness makes it comfortable.

Simple food cooked with care is pleasing to the stomach and the pocket. The children's school time is their harvest time. They will want all they learn, and more too. Better a pinch at home than they should be kept away from school.

It is worth a little trouble to have your children *baptized* : it rests with you. Not to do so is neglect if you are a Churchwoman, and the cost is nothing. Money spent on Sunday for the house or by the children is mis-spent. You buy evil with your goods.

Buy on the Saturday.

3. FOR THE CHILDREN—

Obedience ; respect to elders ; diligent at school ; helpful at home. These things make childhood bright, happy, and profitable.

"I said, I will take heed to my ways."—*Psalms* xxxix., 1.

ANNUAL PARISH EXCURSIONS.

The annual trip or excursion is regarded in many town parishes as the great holiday of the year. Both parents and children look forward with delight to the "*day in the country*," or "*at the sea-side*," which is provided for them by the clergyman and his lay workers.

Most of the Railway Companies grant tickets at greatly reduced fares for such excursions, and arrangements may easily be made about special trains, provided that sufficient tickets be taken.

Previous to the excursion, printed notices should be distributed throughout the parish, or better still, a house to house visitation be made by the district visitors, or Sunday-school teachers, to ascertain the number of tickets required. If refreshments be provided only for members of the choir and the Sunday-school children, while other parishioners provide for themselves, this plan of giving enjoyment to the poor will be found to be less expensive than a feast or entertainment at home.

A committee should be deputed to sell the tickets for the excursion, and the price of the tickets should be raised if not bought before a certain date.

N.B.—The district visitors may collect monthly payments from the people for the Annual Holiday ticket, if this plan be at all helpful to the very poor, who would be unable to pay down the whole sum at any given time.

An excursion fund should be instituted for the Sunday-school children, into which they can pay according to their good attendance and conduct during the year, thus :—

1. The children may pay one halfpenny each Monday morning, or one penny the first Monday in the month, to the teachers, provided they have attended the Sunday-school and obtained good marks for conduct and lessons.

2. To this sum collected should be added sufficient for the purchase of a ticket for each child, if that child has attended Sunday-school a certain number of times during the year, unless hindered by sickness or other reasonable cause, when other arrangements may be made.

3. Where Day-school children are admitted to the excursion fund a higher sum should be collected from them, so as to mark the excursion day a treat for the Church Sunday-school children.

The excursion day should commence with an early service in the church, short and cheerful, and suitable for the occasion. Here all should assemble for the parish holiday. After service,

the school children, headed by the local band, should proceed in procession to the railway station, whence they are to go to the place selected.

The children may be divided into groups or classes, each wearing different coloured ribbons, to correspond with the flags carried by the teachers. By this means each teacher sees at once the children he is answerable for throughout the day.

The services of a bugler should be secured, or the parish band used to call together the party at intervals during the day, and at the appointed time for returning home in the evening.

The following will be found a suitable card for this purpose:—

SUNDAY SCHOOL CARD.														
Name	Teacher's No.....													
	1	2	3	4	5	6	7	8	9	10	11	12	13	Totals
1st Quarter..														
2nd Quarter..														
3rd Quarter..														
4th Quarter..														
														Yearly Total Bonus

The above remarks apply more to town parishes than to villages, where the thinly scattered population, and the distance from a railway, render such a scheme almost impracticable.

ART AND SCIENCE CLASSES.

In both town and country parishes the clergy are rightly regarded as the promoters of all educational schemes, and of these none better can be introduced than Art and Science Classes for the people.

By application to the Secretary of the Art Department, South Kensington, a Syllabus for Art or Science subjects may be obtained for 6d., giving full information as to how classes may be formed in connection with the Government scheme; models and copies supplied at 75 per cent. discount; examinations held, and grants made as money payments upon the passes of the students offering themselves for examination in any of the numerous grades or subjects. Many large parishes possess a duly qualified certificated teacher in Art or Science subjects, who would be glad to augment his salary by delivering lectures, and teaching the selected subjects to the students.

In manufacturing districts these classes are a great boon to the resident mechanics. Apprentices or young carpenters, bricklayers, etc., may have their architectural drawing; engineers and smiths their mechanical drawing; and most branches of trade will be greatly benefitted by a knowledge of the principles of Art as taught under the subjects of the Department.

In Art Subjects provision is made for teaching Freehand, Geometry, Perspective, Model, Architectural, Mechanical, General and Floral Designing, Modelling, etc., in several grades.

In Science the subjects include :—

Physiography, Geology, Acoustics, Light and Heat, Zoology, Botany, Chemistry, Mechanics, Animal Physiology, Mathematics, Agriculture, Steam and the Steam Engine, Navigation, Astronomy, Metallurgy, etc., etc., according to the needs or tastes of the students living in the neighbourhood.

A local prize scheme should be supported by voluntary contributions as an additional inducement to the students, beyond the prizes of instruments, drawings and books, made by the Department to those who are placed in the First Class at the Annual Examination.

The scale of fees should be graduated to suit the pupils. For Day Classes, from 10s. 6d. to 2 guineas may be charged for the annual course of Lectures given, as the pupils can generally afford to pay well for their instruction at these classes; but for the Evening Classes, where mechanics and the poorer classes attend, a lower rate should be charged. (*Penny lectures have been successful.*)

An annual exhibition of the work done in the classes should

be given each year at the prize distribution, when a lecture on the principles of Science and Art is an agreeable addition to a pleasant evening.

The classes should always be held at some convenient centre, such as a school-room or institute, where good light, and ample desk or table accommodation can be provided in the evening for the working classes.

Wherever it is possible to provide Art and Science Classes they will prove to be more worthy objects of support than Night schools, inasmuch as the labour of carrying them on is much less, and the results are generally far more satisfactory.

The two institutions are so widely different that a comparison is seldom made between them, Art and Science Classes being generally restricted to town parishes, while Night schools are found in villages; but it is well known that Village Art Classes have often raised the tone of the young people in a way which may scarcely be looked for as the result of Night schools.

AIDS TO SCIENCE SCHOOLS AND SCIENCE CLASSES.

[By kind permission of Col. Donnelly, R.E., Secretary to Science and Art Department of the Committee of Council on Education.]

I.—SCIENCE.

The following gives a general outline of the action of the Department, and has been prepared to enable those who wish to establish a Science School or Classes the more readily to understand the detailed rules and regulations under which the aid of the Department is administered.

1. In order to place a Science school in connection with the Science and Art Department, an approved committee, consisting of at least five well-known and responsible persons, must be formed.

2. The list of the subjects towards instruction in which aid is given by the Department will be found at the end of this chapter.

3. The aid is given in the form of—Public examinations, in which Queen's Prizes and Medals are awarded, held at all places complying with certain conditions; payments on results as tested by these examinations; scholarships and exhibitions; building grants; and grants towards the purchase of fittings, apparatus, &c.

4. The Examinations are held about the month of May under the superintendence of local committees and local officers. The examination papers are prepared by the professional examiners in London. And the examination in each subject is held simultaneously over the whole kingdom.

5. A packet of Examination papers is sent to a specially appointed custodian, and the superintendents of the examination open it in the presence of the candidates. The superintendents are responsible that no unfair means are used in working the papers, and that the rules of the Department are strictly complied with.

6. The subjects are divided into three stages, and a separate set of questions is set in each. In each stage—Elementary, Advanced, and Honours—there are two grades of success, 1st and 2nd Class. The Elementary and Advanced stages are for the ordinary Science Schools. The Honours Examination is of a very advanced character.

Any person, however taught, may be examined.

7. Queen's prizes consisting of books or instruments are given to all candidates who obtain a first class in the advanced stage, and Bronze Medals to those who obtain a first class in honours. *Bonâ fide* students in Schools under a Committee approved by the Department are alone eligible for prizes.

8. Payments are made on the results of the May examination on account of the instruction of students of the industrial classes, or of their children. The payments are—£2 for a first class, and £1 for a second class, in the elementary and in the advanced stage, and £2 and £4 for a second or first class respectively in honours. Extra payments are made for attendance in Organized Science Schools. Special payments are also made for practical Chemistry and for practical Metallurgy. The teacher must have given at least 28 lessons to the class, and each student must have received 20 lessons at least.

9. Any person may qualify himself or herself to earn payments on results, by obtaining a first or second class in the advanced stage of the class examination, or by passing in honours.

This examination is dispensed with when the candidate has taken a degree at one of the Universities of the United Kingdom, and in certain other cases.

10. To assist in the instruction of deserving students, aid is given in the creation of two forms of scholarship in connexion with elementary schools.

- a. In the ELEMENTARY SCHOOL SCHOLARSHIP £5 is granted to the managers of any elementary school for the support of a pupil selected by competition, if they undertake to support him for a year and subscribe £5 for that purpose. The payment of £5 by the Science and Art Department is conditional on the scholar passing in some branch of science at the next May examination.
- b. In the SCIENCE AND ART SCHOLARSHIP, which is of a more advanced character, a similar contribution of £5 is required on the part of the locality, and a grant of £10 is made by the Department towards the maintenance, for one year, of the most successful pupil or pupils in elementary schools who have passed certain examinations in science and in drawing.

In the first case the scholar must be from 12 to 16, and in the latter from 12 to 17 years of age. One scholarship is allowed per 100 pupils in the school. Thus a school with 50 pupils may have one scholarship, a school with 150 pupils two scholarships.

11. There are also three forms of Exhibitions and Scholarships for advanced instruction. These are:—

- a. LOCAL EXHIBITIONS to enable students to complete their education at some college or school where scientific instruction of an advanced character may be obtained. Grants of £25 per annum, for one, two, or three years are made for this purpose when the locality raises a like sum by voluntary subscriptions. And if the student attend a State school, such as the Normal School of Science and Royal School of Mines in London, or Royal College of Science in Ireland, the fees are remitted. The exhibition must be awarded in competition.
- b. ROYAL EXHIBITIONS of the value of £50 per annum tenable for three years, to the Normal School of Science and Royal School of Mines, London, and the Royal College of Science, Dublin, are given in competition at the May examinations. Seven are awarded each year—four to the Normal School of Science and Royal School of Mines, and three to the Royal College of Science.
- c. NATIONAL SCHOLARSHIPS tenable at either the Normal School of Science and Royal School of Mines, London, or at the Royal College of Science, Dublin, at the option of the scholar. These scholarships entitle the holders to free instruction for three years at either one of the two institutions specified, and to a maintenance allowance of 30s. a week during the session of about 40 weeks each year. The scholarships are restricted to students of the industrial class. Twelve are awarded each year.

There are also SIX FREE STUDENTSHIPS at the Normal School of Science awarded each year under the same conditions as the Royal Exhibitions.

12. The competition for the WHITWORTH SCHOLARSHIPS is also in part determined by the results of the May examinations.

13. A grant in aid of a new building, or for the adaptation of an existing building, for a School of Science may be made at a rate not exceeding 2s. 6d. per square foot of internal area, up to a maximum of £500 for any one school, provided that certain conditions are complied with and that the school be built under the Public Libraries and Museums Act, or be built in connexion with a School of Art, aided by a Department building grant.

14. A grant towards the purchase of fittings, apparatus, diagrams, &c., of 50 per cent. of their cost is made to Science Schools.

Collections of apparatus are lent to schools.

15. The following are the Sciences towards instruction in which aid is given:—

1, Practical Plane and Solid Geometry; 2, Machine Construction and Drawing; 3, Building Construction; 4, Naval Architecture and Drawing; 5, Pure Mathematics; 6, Theoretical Mechanics; 7, Applied Mechanics; 8, Sound, Light, and Heat; 9, Magnetism and Electricity; 10, Inorganic Chemistry [Theoretical]; 10 $\frac{1}{2}$, Inorganic Chemistry [Practical]; 11, Organic Chemistry [Theoretical]; 11 $\frac{1}{2}$, Organic Chemistry [Practical]; 12, Geology; 13, Mineralogy; 14, Animal Physiology; 15, Botany; 16 and 17, Biology, including Animal and Vegetable Morphology and Physiology; 18, Principles of Mining; 19, Metallurgy [Theoretical]; 19 $\frac{1}{2}$, Metallurgy [Practical]; 20, Navigation; 21, Nautical Astronomy; 22, Steam; 23, Physiography; 24, Principles of Agriculture; 25, Hygiene.

Each subject is subdivided into three stages or courses—the Elementary, the Advanced, and Honours—except Mathematics, which is subdivided into seven stages, with “Honours” in three groups of stages; see syllabus of subjects.

II.—ART.

AID TO SCHOOLS OF ART AND ART CLASSES.

1. The assistance granted by the Science and Art Department to Schools of Art and Art Classes is in the form of—

- a. Examinations, in which prizes and medals are awarded, held at all places complying with certain conditions.
- b. Payments on the results of examination.
- c. Free Studentships at Local Schools of Art.
- d. Supplementary grants in respect of Teachers, Art Pupil Teachers, Modellers and other Students.
- e. Grants towards the purchase of casts and other Art Examples, apparatus, &c.
- f. Building Grants to Schools of Art.
- g. Special Grants and Loans of Works of Art, Books, &c.
- h. Scholarships and Free Studentships at the National Art Training School.

2. This assistance is granted only to Schools and Classes in connexion with the Department; approved by it, and open at all times to the inspection of its officers. All grants received from the Department must be devoted to the instruction and maintenance of the School or Class.

Grants may be withheld wholly or in part for a breach of the rules.

The Department is the sole judge as respects all grants and awards.

LOCAL COMMITTEES AND SECRETARIES.

3. Every School of Art and Art Class in connexion with the Department must be under the superintendence of a Local Committee, consisting of not less than five well-known responsible persons, and constituted in other respects in accordance with the rules.

4. The formation or renewal of a Committee must be notified in the official forms for the approval of the Department, before the 31st of October in each year.

On the approval of the Committee the School or Class will receive a distinguishing “School Number,” which must be quoted on all forms and correspondence addressed to the Department.

5. The Local Committee must undertake to carry out the regulations of the Department, and one member must be appointed to act as Secretary, by whom all correspondence with the Department must be conducted, and except under special circumstances, it will correspond with him alone.

TEACHERS.

6. The Local Committee must engage the services of a teacher, or teachers, holding Certificates granted by the Department.

The Master of a School of Art must hold an Art Master's Third Grade Certificate.

The Committee should give notice to the Department when a master is required or advertised for.

In cases of the Master's temporary illness, the Department will provide a substitute for him on condition that the Committee pay 20s. per week to the substitute during the time his services are required. No substitute so provided can remain longer than three months.

Teachers holding 3rd grade certificates granted before 28th January, 1869, are qualified without further examination to earn payments on results in Science Subjects I., II. and III., under the same rules and conditions as Science teachers, all claims to these payments being subject to the rules of the Science Directory.

Teachers qualified to earn payments on results in Science Subject I. are also qualified to earn payments on results of the Art examinations of the 2nd Grade in Practical Geometry and Perspective.

The Master of an Art Class must hold the Art Class Teacher's Certificate or an Art Master's Certificate.

Teachers holding the Certificate D., or the 2nd grade Certificate for four subjects only, if granted previously to the year 1878, may earn payments on the results of the 2nd grade personal examinations only. Works by students in Art Classes may be submitted for examination for prizes.

PREMISES.

7. The Local Committee of a School of Art, or Art Class, must provide suitable rooms for the instruction of the classes, and a place of sufficient size to carry out the annual local examinations in accordance with the detailed regulations.

8. The rooms of a SCHOOL OF ART must be devoted wholly to instruction in Art, be approved by the Department, be adequately supplied with apparatus and examples, and be always accessible for the study and inspection of Art examples.

Schools established and recognised under former rules as Schools of Art are admitted to the full benefit of the existing regulations, although not strictly complying therewith.

9. ART CLASSES for instruction in Drawing may be held in Mechanics' or Literary Institutions, Schools, or in other Educational Institutions.

Should it be at any time reported that the premises are unsuitable, or not properly fitted, that bad models or examples are used, that there is a want of cleanliness and order, or if from any other cause there is reason to believe that the instruction or supervision is inefficient, the assistance of the Department may, after due notice, be reduced or withdrawn.

REPORT OF THE FORMATION OR CONTINUANCE OF A SCHOOL OR CLASS.

10. Immediately a New School of Art or Art Class is formed, or an old one recommenced, Form No. 120 must be sent to the Department. *This is supplied on application.*

In all cases where payments are to be claimed on the results of the next May examination, the Form 120 must be sent in before the 1st October; but alterations may be made in the classes afterwards by giving due notice to the Department.

Detailed information in respect of new SCHOOLS OF ART or of old SCHOOLS OF ART removed to new premises must be sent to the Department in Form 527, in addition to Form No. 120, (527 also supplied).

TIMES OF MEETING OF SCHOOLS OF ART AND ART CLASSES.

11. In SCHOOLS OF ART Day and Night Classes must be held. The artisan Night Classes must meet under the instruction of the master for two hours at each meeting, at least three times a week for forty weeks in the year.

12. ART CLASSES, must meet under the instruction of a qualified teacher *on* at least twenty-eight *days* during a session; and for at least one hour at each meeting.

It must be clearly understood that the number of lessons which the Teacher is required to give (*i.e.* 28 to the Class and 20 to every student in respect of whom payment is claimed) is in each case the minimum fixed as a criterion that sufficient opportunity has been given to the pupil to receive instruction, and that he has received it from the Teacher of the Class. It is not meant in any way to suggest that that amount of instruction is sufficient, or to guarantee the Teacher's receiving payment if that amount of instruction alone be given.

In Art Classes held in Public Elementary Schools, Drawing may not be taught during the hour required, under Article 12 of the Education Code, for general instruction in the Night Classes of such Schools.

13. A Night Class taught by the master of a SCHOOL OF ART, or by teachers holding certificates of the 3rd grade under his direction, but meeting elsewhere, in the same district, under the management of the Local Committee of the School of Art, may be considered as a branch of that School, and subject to the Department's rules relative thereto.

FEES PAYABLE BY STUDENTS OF SCHOOLS OF ART AND ART CLASSES.

14. Fees for instruction must be paid by students in respect of whom payments from the Department are claimed, although the standard of fees payable by Industrial Students may vary in different localities according to the rate of wages, &c.

Art Pupil Teachers and Students who take Free Studentships are exempt from payment of fees.

Committees of schools should impose as high a scale of fees as they consider can be raised. The Department retains full power to withhold the grants in whole or in part when sufficient fees are not obtained from each pupil. The Committee must certify annually to the fees received. When there are two or more schools in a town none of them will be permitted to charge abnormally low fees in order to compete with the others.

REGISTRATION OF STUDENTS.

15. A general register (Form No. 486) and an attendance register, Form 486*c* for Schools of Art, or 486*b* for Art Classes, must be kept for the school or class.

The Committee is responsible for the accuracy of the entries, and no grants will be made unless the registers are properly kept and certified.

A member of the Committee visiting the school is requested to record, in the space provided in Form 486*b* or *c*, the number of students of the school or class who are present at the time of his visit, and to verify the same with his dated signature.

INSPECTIONS.

16. From time to time Inspectors of the Department will visit the school or class, and report on the instruction, the condition of the premises, the constitution of the Committee, the manner in which the regulations are carried out, &c.

17. If notice of the Inspector's visit is given, a meeting of the Committee must be held to receive him, at which as many of the members as possible are expected to attend.

STAGES OF INSTRUCTION IN ART.

18. The following is a list of the various stages of instruction. These stages are not arranged here in a progressive order of instruction.

Stage I. LINEAR DRAWING BY AID OF INSTRUMENTS.

a. Linear Geometry.

- b.* Mechanical and Machine drawing (from the flat, from blackboard lessons, or from elementary solids or details of machinery and building construction).
- c.* Linear Perspective.
- d.* Details of Architecture from copies.
- e.* Sciography.

Stage 2. FREEHAND OUTLINE DRAWING OF RIGID FORMS FROM FLAT EXAMPLES OR COPIES.

- a.* Objects.
- b.* Ornaments (showing elementary principles of design).

Stage 3. FREEHAND OUTLINE DRAWING FROM THE "ROUND."

- a.* Models and objects.
- b.* Ornament.

Stage 4. SHADING FROM FLAT EXAMPLES OR COPIES.

- a.* Models and objects.
- b.* Ornament.

Stage 5. SHADING FROM THE "ROUND" OR SOLID FORMS.

- a.* Models and objects.
- b.* Ornament.
- c.* Drapery.
- d.* Time sketching and sketching from memory.

Stage 6. DRAWING THE HUMAN FIGURE, AND ANIMAL FORMS, FROM COPIES.

- a.* In outline.
- b.* Shaded.

Stage 7. DRAWING FLOWERS, FOLIAGE, AND OBJECTS OF NATURAL HISTORY, FROM FLAT EXAMPLES OR COPIES.

- a.* In outline.
- b.* Shaded.

Stage 8. DRAWING THE HUMAN FIGURE, OR ANIMAL FORMS, FROM THE "ROUND" OR NATURE.

- a.* In outline from casts.
- b*¹. Shaded (details).
- b*². Shaded (whole figures).
- c*¹. Studies of heads from the life.
- c*². Studies of the human figure from nude model.
- d.* Studies of drapery arranged on figure from antique or on the living model.
- e.* Time sketching and sketching from memory.

Stage 9. ANATOMICAL STUDIES.

- a.* Of the human figure.
- b.* Of animal forms.
- c.* Of either, modelled.

Stage 10. DRAWING FLOWERS, FOLIAGE, LANDSCAPE DETAILS, AND OBJECTS OF NATURAL HISTORY, FROM NATURE.

- a.* In outline.
- b.* Shaded.

Stage 11. PAINTING ORNAMENT FROM FLAT EXAMPLES.

- a.* In monochrome
 - b.* In colours
- } either in water-colour, tempera, or oil.

Stage 12. PAINTING ORNAMENT FROM THE CAST, &c.

- a.* In monochrome, either in water-colour, oil, or tempera.

Stage 13. PAINTING (GENERAL) FROM FLAT EXAMPLES OR COPIES, FLOWERS, STILL-LIFE, &c.

- a.* Flowers or natural objects, in water-colour, in oil, or in tempera.
- b.* Landscapes, or views of buildings.

Stage 14. PAINTING (GENERAL) DIRECT FROM NATURE.

- a.* Flowers, or still-life, in water-colour, oil, or tempera without backgrounds.
- b.* Landscapes, or views of buildings.
- c.* Drapery.

Stage 15. PAINTING FROM NATURE GROUPS OF STILL-LIFE, FLOWERS, &c., AS COMPOSITIONS OF COLOUR.

- a.* In oil-colour.
- b.* In water-colour or tempera.
- c.* In monochrome or light and shade.

Stage 16. PAINTING THE HUMAN FIGURE OR ANIMALS IN MONOCHROME FROM CASTS.

- a.* In oil, water-colour, or tempera.

Stage 17. PAINTING THE HUMAN FIGURE OR ANIMALS IN COLOUR.

- a. From the flat, or copies.
- b. The Head from nature, or draped figure.
- c. The nude figure from nature.
- d. Time sketches.

Stage 18. MODELLING ORNAMENT.

- a. Elementary, and b. Advanced, both from casts.
- c. From Drawings.
- d. Time sketches from examples and from memory.

Stage 19. MODELLING THE HUMAN FIGURE OR ANIMALS.

- a. Elementary, from casts of hands, feet, masks, &c.
- b. Advanced, from casts or solid examples.
- c. From drawings.
- d. The head from nature.
- e. The nude figure from nature.
- f. Drapery.
- g. *Time sketches and modelling from memory.*

Stage 20. MODELLING FRUITS, FLOWERS, FOLIAGE, AND OBJECTS OF NATURAL HISTORY, FROM NATURE.

Stage 21. TIME SKETCHES IN CLAY OF THE HUMAN FIGURE, OR ANIMALS, FROM NATURE.

Stage 22. ELEMENTARY DESIGN.

- a. Studies treating natural objects ornamentally.
- b. Ornamental arrangements to fill given spaces in outline, monochrome or modelled.
- c. Ornamental arrangements to fill given spaces in colour.
- d. Studies of historic styles of ornament drawn or modelled.

Stage 23. APPLIED DESIGNS, TECHNICAL OR MISCELLANEOUS STUDIES.

- a. Machine and Mechanical Drawing, plan drawing, mapping, and surveys done from measurement of actual machines, buildings, &c.
- b. Architectural design.
- c. Ornamental design as applied to decorative or industrial art.
- d. Figure composition, and ornamental design with figures, as applied to decorative or industrial art.
- e and f. The same as 23c and 23d, but in relief.

EXAMINATIONS.

19. Examinations in subjects of Art instruction are held by means of (a) Exercises worked at PERSONAL EXAMINATIONS; (b) SCHOOL OR CLASS WORKS or studies executed by Registered Students in schools and classes, which are SENT TO THE SCIENCE AND ART DEPARTMENT FOR EXAMINATION.

(a) PERSONAL EXAMINATIONS.

20. PERSONAL EXAMINATIONS are held annually about May, in Schools of Art, Art Classes, or other centres of Examination, under the supervision of the Local Committee or Special Local Secretary, in accordance with the regulations laid down by the Department.

Applications for examinations in the subjects of 2nd and 3rd grade must be made by the Secretaries of Schools and Classes on Forms 119 and 119a before the 31st March.

Care must be taken that no more examination papers are applied for than are actually required for use, and that only those students are sent in for examination who have been properly prepared. A record will be kept of the number of papers applied for, and the examiners will mark the papers of such candidates as obviously should not have been presented for examination. Whenever, under either or both of these heads, there is an excess of more than 10 per cent. over the number of papers which should have been applied for, a deduction of 6d. per paper of such excess may be made from the payments on results.

A Special Time Table of other Science and Art Examinations is published annually. This may be obtained from the Secretary, South Kensington.

ASSOCIATION FOR THE HOME ARTS AND INDUSTRIES.

Clergymen and lay helpers will find this valuable Association a real benefit to the young men and women living in their parishes. During the long winter evenings young people may be amused, instructed, and taught the pleasure of useful recreation, while hidden talent will be aroused and cultivated by forming a local branch in the neighbourhood.

This class may form a pleasant adjunct to a night school, or young men's institute, for where facilities may not be forthcoming to provide for a Science and Art Class, by reason of the difficulty of finding a suitable teacher, it will nearly always happen that some person may be found who is able and willing to give simple instruction in these technical branches of education, hence the advisability of giving the class a trial.

Art Needlework, in all its branches, should be introduced in town parishes, while a small printing press for local purposes would give employment to the male students. Wood Carving and Modelling may be taught as extra subjects if an able teacher can be found to give lessons. A turning lathe with a fret saw machine will prove additional objects of interest to the students.

All that is needed is a good room, well-lighted, and supplied with tables and benches, a few tools and working materials. Designs and models may be obtained for use from the Association.

One who is well able to speak of the many advantages following such a course says:—

“Among the well-to-do and rich the practice of Art in some form or other is a constant source of enjoyment, unhindered by the fact that amateurs rarely, if ever, attain to the perfection of professional artists. It is universally admitted that, while this artistic practice is useful in developing quickness of perception, accuracy of observation, and dexterity of hand, it is the surest road to an intelligent appreciation of beauty in nature, and excellence in heart.

“Bearing this in mind, a few amateurs some years ago opened Saturday classes for teaching artistic handicrafts to the working boys and men of their own neighbourhood.

“The art first chosen was wood-carving, and the teachers hoped to do something towards developing their pupils' capabilities of mind and hand, while providing a pleasant and wholesome recreation for otherwise idle hours. They were surprised to find in every little village or hamlet class, some pupils who

showed a degree of taste and aptitude for art which pointed to the attainment of a proficiency beyond the original expectations of their teachers.”—E. L. JEBB. *From a Pamphlet on the Home Arts and Industries Association.*

Again, Mr. Gilbert R. Redgrave, in his little paper, “*On the Choice of Hand Work*,” remarks:—

“It is often very difficult to ascertain under what circumstances various small industries have become established in certain localities. Why, for instance, straw plaiting should be the chief occupation of the country women round Luton; why chairmaking should flourish at High Wycombe; or why the Buckinghamshire women should have devoted themselves to the making of pillow-lace. In the choice of a handicraft, or in the selection of some art-work adapted to a new locality, even in the absence of precise information on these matters, there are certain general rules that may be laid down, and to which it may be useful to direct attention, although we cannot always speak definitely concerning the facts that may have led to the introduction of similar occupations in other places.”

We must remember that workers are of two classes—

1. The manufacturing population of towns.
2. The rural population of the country.

Therefore the following general rules are necessary to the well-working of any Local Class:—

1. Only easily-learned subjects should be attempted.
2. These must not interfere with, or disturb, the daily work of the peasant or artizan.
3. They must be capable of being taken up and laid down at very short notice.
4. The apparatus and plant required must be simple and cheap.
5. The provision of a market for the sale of goods.

The Association have already published the following leaflets, as brief elementary instruction papers for class-holders:—

Wood Carving, Clay Modelling, Repoussé Work, Sheet Leather, Mosaic Setting, Inlaying and Marquetry, On the Choice of Hand-work, Decorative Design and Drawing, Hints to Pattern Designing, Tracing.

I am indebted to the Secretary for the following:—

The object of the Association is to spread a knowledge of artistic hand-work among the people, the instruction to be given in a manner which shall develop the perceptive faculties and manual skill of the pupils, and prepare them for entrance into trades, whilst also increasing their resources and enjoyments.

The methods employed by the Association are:—

1. The organization of Classes in Great Britain and Ireland, in which attendance is entirely and teaching almost entirely voluntary.

2. The distribution to these classes of selected designs and casts, and leaflets of information.
3. The employment of Honorary Local Secretaries to carry out the work in country districts.
4. The maintenance of a Central Office and Studios in London, where both voluntary and paid teachers can be trained.
5. The publication of a Yearly Report, in which successful experiments in class-holding will be described.
6. The holding of a Yearly Exhibition and sale in London, where the work done in the various classes may be prepared and criticised, and bronze, silver, and gold crosses awarded for progressive attainments amongst the pupils.

The Association differs from existing organizations—

1. In the *voluntary* and *informal* nature of its work, recreation being combined with practical instruction.
2. In its power of assisting isolated workers in remote and poor districts, where neither pupils nor teachers could conform to the regulations enforced by existing agencies.

The Association has grown out of a smaller one which was known as the Cottage Arts Association. This smaller society had about forty classes at work in various parts of the country, and the success of these classes led to the formation of the present Home Arts and Industries Association.

It is hoped that Local Classes, when self-supporting, will become the germ of revived village industries.

The following minor Arts are at present being taught in the local classes:—Drawing and Design, Modelling, Casting, Joinery, Carving in Wood, Chalk and Stone, Repoussé Work in Brass and Copper, Hand Spinning and Weaving, Embroidery, Pottery and Tile Painting, Leather Work, Mosaic Setting, etc.

CONDITIONS OF MEMBERSHIP.

Members to contribute £1 1s. and upwards per Annum.

Working Members, that is all those who give voluntary assistance to the Association, either by teaching, or by serving on Committees, or by acting as Local Secretaries, 5s. and upwards per Annum.

All Members have the right of voting at the general meetings of the Association.

RULES FOR LOCAL SECRETARIES.

In order to avoid an extension of the London Staff, it is proposed to establish Honorary Local Secretaries in every county, who shall aid in working this Association on voluntary principles. The duties of the Honorary Local Secretaries are:—

1. To develop the work of the Association throughout their county or district in every possible way.
2. To receive and forward all subscriptions to the Secretary in London, for the purposes indicated in this circular. It is hoped that at least four annual subscribers of one guinea or more may be secured by each local Secretary.
3. To conduct correspondence within their county or district, giving information to persons desirous of starting classes, and assisting in their organization.
4. To state the number of classes in the county or district to the Secretary, and apply for designs, casts, instruction leaflets, &c., to forward these to the classes, arrange for their circulation, and be responsible for their return to London twice a year.
5. Honorary Local Secretaries who have collected in one year the sum of £9 and upwards, will have the right of nominating a pupil for one session to the London Training Classes.
6. Honorary Local Secretaries will receive one complete set of Instruction Leaflets, besides those furnished to the classes. Extra copies at 3d. each can be obtained on receipt of stamps.

One or more classes in connection with the Association are already held in the following places :—

Abbott's Kerswell.	Clowes.	Inistioe.	Moville.
Ahane.	Cockshutt.	Kensington.	Pashley.
Ambleside.	Criftins.	Keswick.	Pomeroy.
Ashbridge.	Dartry.	Kidderminster.	Ratcliffe.
Beccles.	Dublin.	Killiney.	Stepney.
Belton.	Dungannon.	Kilmallock.	Stirling.
Berkhampstead.	Ellesmere.	Kirby Lonsdale.	Stradbally.
Birmingham.	Enniskillen.	Limerick.	Tivdale.
Blindley Heath.	Fulham.	Lincoln.	Thornhill.
Cambridge.	Grasmere.	Liverpool.	Thomas Town.
Campsea Ashe.	Gorebridge.	Lodge Village.	Winchester.
Castle Connell.	Guernsey.	Macclesfield.	Woburn Sands.
Chatham.	Hackney.	Milnethorpe.	
Clonmel.	Hastings.	Mirfield.	

TRAINING CLASSES.

Training Classes for voluntary classholders and members are held at the Studios of the Association, 1, Langham Chambers, Langham Place, W. The Society will also train a certain number of professional teachers.

LIST OF CLASSES.

Design and Drawing in their application to decorative and industrial Art ; Construction (Carpentry and Joinery Lectures) ; Modelling ; Wood Carving ; Repoussé Work in Brass and Silver ; Leather Work (Cuir Bouilli) ; Mosaic Setting ; Basket Making.

A Class List stating the hours at which classes are held will be issued before each session. The studios are closed during August. Classes for other minor Arts can be formed when sufficient applications have been received.

The payment of £1 per month will entitle members to learn two branches, and will give the right of working in the studios between the weekly lessons (one branch at the same rate—10s. a month). Country classholders and other members who may be in London for only a short time, can take single lessons at 2s. 6d. per lesson. A certain number of tools will be supplied for the use of students. Wood, metal, and other materials will be charged for at a fixed rate.

SUGGESTIONS FOR LOCAL SECRETARIES.

Local Secretaries are requested to observe the following in addition to the above rules.

Subscriptions. Printed Receipt forms should be used in acknowledging any sums received for the Association by Local Secretaries, who should also carefully write up the counterfoil and keep it for reference.

All subscriptions and donations * should be collected by the Local Secretary and forwarded to the Central Office of the Society on or before the 1st of June, and 1st of December.

Designs and Models. Local Secretaries will aid the Association greatly by collecting good designs and models, whether for local or general use.

All designs collected for general use in the Association are submitted to

* NOTE.—Questions are sometimes asked in regard to the disposal of funds collected for the purpose of starting local classes. When a new branch of the Society is formed, a certain number of persons usually give donations or subscriptions for *local purposes only* (such as buying tools, materials, etc., etc.) while the same or other persons become members of the H. A. and I. Association in order to procure its aid, and to strengthen its power of giving aid, both in that neighbourhood and elsewhere. With the funds set aside for local purposes only, the Association has nothing to do ; they are placed in the hand of a local Committee or of the Hon. Local Secretary.

the Design Committee; one or more may be sent to the Secretary at any time by Local Secretaries from whatever source, marked "For Design Committee."

Designs and models for the use of classes are issued from the Centre to Local Secretaries at the following dates:—1st to 15th October, and 15th to 30th January. All applications for designs or models ought to be sent in through Local Secretaries and forwarded *not less than a fortnight before dates of issue*. Local Secretaries should state the number of classes applying, and (approximately) the number of pupils in each, with some detail, whether for beginners or advanced pupils, for small or large articles, etc.

Local Secretaries must make arrangements with classholders and others in their respective localities for the copying and adaptation of designs. They should themselves keep a copy or reproduction of every design sent. A recipe for a simple polygraph, useful for multiplying designs, can be obtained by Local Secretaries by sending a request for one, with stamped envelope, to the Centre.

Local Secretaries should make what efforts they can towards creating good *local* collections of models and designs. They should, moreover, consider by what means a special local value and interest may be given to the work by the employment of native materials, and by giving expression to such local tastes or traditions as are worthy of encouragement or remembrance.

Models. Local Secretaries should request classholders to have careful copies of models sent from the Centre made by teachers or advanced pupils, and to return the originals as soon as possible. The copies thus made in various classes may be exchanged with advantage in the locality by arrangement between the Local Secretary and classholders. Copies carefully executed will be gratefully received at the Centre.

Plaster casts taken from models or other good objects are very useful additions either for local or general use.

It is *earnestly requested* that neither designs or models be kept longer than actually required. The models especially ought to be returned to the Local Secretary, and thence to the Centre *as soon as possible*.

Annual Report. This is issued from the Centre. Local Secretaries must send in annually a report of progress of the Association's work in their locality to the Secretary, on or before May 1st.

Sale of Work. Local Secretaries are urgently desired to use their influence in establishing a good standard of work offered for sale. It is most desirable that none but good work should be sold. This does not exclude elementary work well done. In doubt, the Local Secretary may send a specimen of work to Centre to be judged. Local Secretaries may, if they wish, send to the Centre lists of work done or undertaken in their classes, with a view to possible orders. Such lists must have reference to the work of pupils or teachers of *the working classes* only.

Further information required and all correspondence should be addressed, The Secretary, Home Arts and Industries Association, 1, Langham Chambers, Langham Place, W.

ATHLETIC SPORTS.

It often occurs that after a Benefit Club Dinner, or any similar parish gathering, some means of healthy amusement is needed to occupy the attention of the members, and to keep them from spending the remainder of the day at the public-house.

Athletic Sports have been found to answer well upon such occasions, for men of all ages can take a part in them, which is not the case with *cricket, football, etc.*; these games requiring too much continued exertion for men above a certain age. Again, the Athletic Sports provide a pleasant holiday for the women and children of the parish.

Where two parishes are willing to compete in the events a keen rivalry is produced, which gives more interest and fun to the contests.

The essentials for providing Athletic Sports are:—

1. *Funds* raised by Subscriptions to provide Prizes and pay expenses. Sometimes admission money is paid to aid these objects, but it is better to have all the events open without payment. Many tradesmen will give prizes of the goods they sell in preference to a subscription.
2. *A Committee* to arrange the Sports, whose members will act as treasurer, secretary, judges, and stewards of the course, also to superintend generally.
3. *A large, level field*, where the running course may be marked out with ropes, and a good supply of hurdles provided for the jumping and hurdle races.
4. *Suitable Prizes*, such as money payments, or what is better, *Garden Tools and Seeds, Books, Writing-desks, Albums, Time-pieces, Slippers, Workboxes, etc., etc.*
5. No drinking or refreshment booths should be allowed on the ground, but the whole thing kept simply as a temperance holiday.

Next a suitable Programme of events should be drawn up, consisting, for example, of:—

1. 300 yards flat race, for boys under twelve years.
2. Wheelbarrow race, for men over sixty years.
3. Hurdle race (half-mile), *open to all*.
4. Throwing the hammer, or cricket ball.
5. Long jump for men.
6. Flat race (quarter-mile), for young men (also half-mile and one mile).
7. Sack race, 200 yards.
8. Potato race.
9. High jump.

10. Three-leg race, 200 yards.
11. Hurdle race (one mile), *open to all*.
12. Long jump, for boys under 15 years.
13. Bicycle race.
14. Walking race (one mile).
15. Tug of war, *married v. single*, or *between two districts*.

Note.—Two or three prizes should be given for each event; a plan which always ensures a good number of competitors.

Other events may of course be added, or substituted for the above list, which is merely suggestive of the kind of varied programme to arrange, so as to provide entertainment and employment for both young and old present.

A Consolation Race for the losers may be arranged towards the end of the programme. The winners should be excluded from entry.

The course for running should if possible be marked out in a circle, measuring one quarter of mile round on its inner edge; with the shorter distances of 100, 200, 300 yards, etc., marked by means of small poles with coloured flags, and whitelines marked on the grass. This plan economises space and enables the spectators to obtain a good view of all that is going on. The Jumping, Throwing the Hammer, and Tug of War, might take place in the open space enclosed by the course.

A bell or pistol should be used for starting the races, and a strict rule should compel all competitors to start from the chalk line at the same moment. A rope or tape held breast high above the line, by two of the starters, is a ready means of securing a fair start.

To avoid disputes, and prevent professionals from competing in these local Athletic Sports, the entries should be restricted to the inhabitants of the district from which the subscriptions are raised, or to the members of the club or society whose annual holiday it is. And the committee should reserve to themselves the power of handicapping, or refusing an entry for the races.

Athletic Sports, if conducted well, form a pleasant holiday in which the clergyman may appear as the promoter of his people's happiness, and thus teach them that there is pleasure to be found in such an undertaking, far more than in wasting time, health and money at the public-house.

BANDS OF MERCY.

Among the many useful societies doing good work in this country, the Royal Society for the Prevention of Cruelty to Animals holds a high place, and is one that should be often brought before our Agricultural Labourers and Town Carmen.

Its excellent monthly paper, "*The Animal World*," should find supporters everywhere; and a copy should always be found upon the Reading-Room table for the use of the young men. Replete with anecdotes and interesting papers of the habits of animals, it always brings to the front the all-important subject of kindness to animals.

Such books as "*Black Beauty*, or the Autobiography of a Horse," a story strongly teaching the duty of kindness to animals (Jarrold and Son, Norwich), should be added to the Parish Lending Library. Partridge & Co., 9 Paternoster Row, will supply a list of similar works on kindness to animals.

The Humanity Series of Reading Books may here be recommended for use in Night Schools. Copies of them should have a place in the Parish Library and Reading Room.

The "Band of Mercy" is a local Branch of the R. S. P. C. A. Its valuable little monthly, price $\frac{1}{2}$ d., is designed to promote amongst the young the practice of kindness to animals. Two Almanacks are published annually with this object, "*The Animals' Friend Almanack*," and "*The Band of Mercy Almanack*." While they are not so suited as others for localisation (pages 7 and 8), yet they are most useful for the Schoolroom, Young Men's Club, Farm Stable, or Workshop Walls.

Full information as to the working of the Society and its Local Branches may be obtained upon applying to the Head Office, 105, Jermyn Street, Piccadilly, S.W.

The rules of two different "Bands of Mercy," one for town and the other for country, are here given.

I.—SUITABLE FOR TOWN PARISHES.

RULES OF THE BAND OF MERCY, OR SOCIETY FOR THE PREVENTION OF CRUELTY TO ANIMALS.

I.—OBJECT.

To inculcate practically on the members of the "Band" the duty of kindness to all creatures, arising from the belief that rich and poor alike are but stewards of God's gifts for the good of others.

II.—NAME.

This Society shall be called [] "*Band of Mercy*; or, Juvenile Society for the Prevention of Cruelty to Animals."

III.—WORK.

1.—To endeavour to induce as many persons as possible to sign the following declaration, thus constituting themselves members of the "Band":—

"We agree to try to help all God's creatures, whether human or otherwise; and we further agree to do all in our power to protect animals from cruel usage, and to promote as far as we can their humane treatment."

2.—To issue Certificates of Membership, signed by the Secretary. It is requested that these cards be hung up in some suitable place, so as to be seen by visitors to the house.

3.—To provide a weekly or monthly entertainment especially adapted for the junior members of the Band.

4.—To provide weekly or monthly lectures for the senior members of the Band.

5.—Once every year to offer Bands of Mercy Prizes for the best Essays on Kindness to Animals to the children of the Day and Sunday Schools in the parish. If practicable, the distribution of the prizes to be made at some public meeting in the month of June or July.

6.—From time to time, as funds may permit, to present books bearing on Kindness to Animals, to the various Sunday-School Libraries in the locality.

An effort will be made to direct the attention of owners of donkeys, ponies, or horses, to the desirability of providing coverings for them in wet or very cold weather, to their proper shoeing and bedding, also to the cleanliness of their stables. Members laying by money for attaining these objects will, if possible, be helped from a special Fund for the purpose.

At the weekly meetings, instruction in various kinds of useful knowledge, whereby the lives of animals may be made less burdensome and healthier, will be combined with amusement.

II.—SUITABLE FOR COUNTRY PARISHES.

RULES OF THE BAND OF MERCY.

1. That this Society be called the [] BAND OF MERCY, and is started with the object of promoting kindness and charity to all God's creatures.

2. The Clergyman shall be President, and the management of the Society shall be vested in a Committee.

3. Members shall be admitted by payment of 4d. per annum, or 1d. per quarter. Hon. Members on payment of 2s. 6d. per annum. All payments to be in advance.

4. Each Member to be presented with a * card of Membership, and a copy of the "Band of Mercy Songs," and to make and sign a declaration of kindness to all God's creatures. (See Rule for Town Parishes I. 1. above.)

5. Members proved guilty of cruelty or unkindness, to forfeit their card of Membership. Any Member losing or destroying the Song Book to replace it at his or her own cost.

6. Any Member of six months' standing who has regularly attended the meetings of the Society, and whose conduct has been uniformly kind, will be presented with a Badge. Such presentation to rest with the Committee, whose decision in the case will be final.

7. There will be Monthly Entertainments for the Members. The Programme to be approved by the Committee.

8. The Roll of Membership to be called over once a month.

9. The Committee have power to add to these rules and to decide in all matters laid before them concerning the Society.

* The Illustrated Heading for The Members' Roll, together with specimens of Members' Cards Nos. 1 and 2, Almanack, Sheet of Music, etc., may be had post-free by forwarding six penny stamps to "The Editor of the BAND OF MERCY ADVOCATE," 9, Paternoster Row, London, E.C.

SUGGESTIONS FOR KINDNESS TO ANIMALS.

All animals should have a comfortable bed or roost, or a quiet shady nook to sleep in. Do not wake them to gratify curiosity. If you have occasion to kill an insect or animal do it as quickly and mercifully as possible. Seeming obstinacy is often from fear, pain, or irritation, of which you do not perceive the cause, but which may be overcome by quiet patience. Cheerful and frequent notice is essential to animals in captivity. Those who keep pets should never neglect to feed them regularly and keep their houses clean.

BAZAARS.

INCLUDING LOAN EXHIBITIONS AND FANCY FAIRS.

The difficulty often experienced in raising large sums of money for local purposes, such as Church Restoration, School Building, etc., naturally brings to the front any legitimate means of operation, such as Bazaars and Entertainments of various kinds.

It is true that many object to this plan of raising money for religious purposes, upon purely conscientious motives; but it is also true, that to collect a large sum of money in a limited time, without the aid of Bazaars, or some similar agency, is well nigh impossible. Few persons possess either the interest or the means to aid local objects largely, but the Bazaar draws together a great number of helpers, workers, stall-holders and contributors, in such a way, that by their united efforts the object is attained.

The public who buy—often for the sake of the object in view—are enabled to aid in the work by paying a good price for articles offered for sale, and in this way they are willing to contribute their share towards the desired sum, while without such an inducement they would probably have been lost to the cause.

The first step towards getting up a Bazaar is to form a committee of all the influential persons in the neighbourhood. From this General Committee a Ladies' Sub-Committee should be formed. The Clergyman should appeal to them to aid the cause in three ways:

1. *Patronage.* 2. *Subscriptions.* 3. *Work.*

Under Nos. 1 and 2 a considerable sum of money may be collected, for people are often led to help a cause when they see their influential neighbours interested in it.

Under No. 3, working parties should be formed, and collecting houses should be advertised as willing to receive articles to be sold at the Bazaar.

It is well to fix the date of the Bazaar at the first meeting; but at any rate ample time should be allowed; some *twelve or eighteen months* are generally needed for a good supply of articles to be sent in.

For those persons who may be unable to attend the working parties, and yet be desirous to aid in the work of preparation, the committee should make provision by giving them work to do at home.

A supply of calico, flannel, fancy goods, etc., should be purchased by the committee at once, to be made up into articles by voluntary workers, who may be too poor to purchase the

materials, but who will freely give their labour. By this means all are encouraged to aid the cause.

All the tradesmen and shopkeepers of the neighbourhood may also be invited to offer contributions from their wares, to be sold at the Bazaar.

Foreign articles and fancy goods can be obtained either upon sale or return terms. By this plan, security against loss is provided, and such goods are always attractive to buyers.

Some London Firms will be found willing to supply goods on these terms, such as Liberty & Co., Regent Street, W., and others.

It will be necessary to draw up a few plain and simple rules for the guidance of the Committee during the work of preparation. The following will suffice :—

1. The Committee shall consist of not less than six or more than twelve members, who shall be willing to act as managers and workers under one elected from their number as chairman.
2. Two members of the Committee shall act respectively as Secretary and Treasurer. All subscriptions to be paid to them, for which a printed receipt shall be given from a book provided for that purpose.
3. Two members shall be responsible for the purchase of working materials for the sewing parties and home workers; also for the management of the distribution, supply, and collection of all work done in the parish or neighbourhood.
4. Two members shall be appointed to collect contributions of work and other articles for sale from persons residing at a distance.
5. Monthly meetings shall be held to transact business and to arrange for the working parties, etc.; all members of the Committee to attend these meetings.

When these preliminary arrangements have been made, the work must be left to go on steadily, until about three months previous to the date fixed for the Bazaar, when weekly meetings of the *Ladies' Committee* should be held for the purpose of assorting, pricing, and arranging the articles collected for sale. The stalls should be allotted by the committee, or secretary, and chairman of committee.

The distinctive features of a well-arranged Bazaar are :

1. *The Stalls.*
2. *The Exhibitions and Amusements.*

Under the former we have to deal with the sale of the articles collected by the *Ladies' Committee*. As many stalls as convenient should be furnished, the variety of the articles to be sold is thereby better seen, and a larger sale ensured all round.

(*To be continued.*)

BAZAARS.

The ladies of the committee should always preside as stall-keepers at the Bazaar, but sometimes it is well to invite other lady friends having interest in the neighbourhood to aid them.

It will be well to arrange for the following stalls :—

1. *Refreshments.* 2. *Flowers and Plants.* 3. *Toys.*
4. *Fancy Goods.* 5. *Foreign Articles.* 6. *Articles of Clothing.*
7. *China & Glass.* 8. *Books and Pictures (including Photographs).*
9. *A Wheel of Fortune, etc., etc.*

The best arrangement of the stalls is around the room, with sufficient space at the back of each stall for the lady in charge to stand to sell her goods.

A small payment should be charged for admission to the Bazaar. The money thus raised will often cover the expenses of fitting up the room or tent used.

The second part of a Bazaar consists of the Exhibitions and Amusements. These should be arranged in separate rooms, or in separate divisions of the same room, closely curtained off from each other, as secrecy is the main object here.

There is no limit to this department which should be under the management of gentlemen.

The chief exhibitions met with at Bazaars are :—

1. **Mrs. Jarley's Waxworks.**—For full particulars as to arrangement and costumes, two little books, Parts I. and II., published at 1s. each by S. French, 89, Strand, London, W.C., will be found useful.
2. **A Witch's Tent.**—Where the manager, in the full costume of an aged witch should be seated before a boiling caldron placed over a fire. By payment of a small fee, 3d., 6d. or 1s., visitors obtain good advice in sealed envelopes. Such advice generally consisting of some well-known proverbs written upon cards, *e.g.* :

1. A stitch in time, saves nine.
 2. An hour in the morning is worth two at night.
 3. Hope the best when you have done your best.
 4. Everybody knows good counsel except he who needs it.
 5. All things are difficult before they are easy.
- Etc., etc.

This card is a numbered ticket payable at a certain stall, where some trifling article may be exchanged for it. This affords great amusement.

3. **Exhibition of Anatomical Oddities**, which should include such examples as the following :—

1. The eye of a potato.
2. The sole of a shoe.
3. The leg of a chair.

4. The face of a clock.

Etc., etc.

An ingenious mind will soon arrange this exhibition.

4. **A Picture Gallery.**—Friends will generally lend pictures to form this exhibition, or photographs of eminent men may be obtained from many London photographers; especially in cases where the pictures are for sale also.

Where pictures are not procurable half-a-dozen looking-glasses will form an amusing gallery for those admitted. Or, postage stamps arranged in a scrap-book and advertised as "*Portraits of Her Majesty*" published by Royal Authority will be much enjoyed.

5. **Ten Minutes' Concerts** of either Vocal or Instrumental Music may be introduced with success.
6. **A Magic Lantern Series of Views**, lasting from 10 to 15 minutes, with a lecturer to describe them.
7. **A Post Office**, where letters containing small articles may be bought.
8. **A Lucky Bag**, where 6d. and 3d. tickets may be drawn out to be exchanged for articles on the stalls.
9. **A Lottery.**—This is important as a good way of clearing off surplus articles not already sold, or likely to sell at the stalls.
10. **A Negro Entertainment.**
11. **Punch and Judy.**
12. **Charades**, or acting in dumb show, as "Tableaux Vivants."
13. **Ventriloquism.**
14. **Juggling or Conjuring**, when the services of a Professor can be obtained.
15. **Marionettes.**
16. **A Cricket or Lawn Tennis Match**, *may also be arranged for the summer time.*

The above named are sufficient to suggest the varied amusements suitable for a Bazaar. A small charge should be made for admission to each, or an extra entertainment ticket may be purchased at the door at *one shilling* or more, to admit to all.

These exhibitions may be arranged to take place in succession, at periods of a quarter-of-an-hour between each; and each exhibition should be announced by a showman, in distinctive dress, beating a gong.

For the benefit of the poorer classes, admission to the Bazaar should be reduced in the evening, and the Committee should take care to provide a large number of suitable articles of clothing for sale at reasonable prices.

The secret of successfully managing a Bazaar rests in having as few expenses as possible, so that the main part of the sum raised may be devoted to the object for which the Bazaar is held.

Surplus goods may be sold by auction at the close of the Bazaar, or distributed among the Ladies' Committee for private disposal. If the former, it is necessary to procure the services of a licensed auctioneer to do this.

Loan Exhibitions form excellent substitutes for Bazaars, where there are difficulties in arranging for the latter. A large number of interesting objects may be easily collected from the homes of both the rich and the poor of the parish and neighbourhood for exhibition. These should be carefully arranged with taste in the room fitted up to receive them. Papers or tickets with short explanatory notes should be attached to each object.

Objects showing forth local skill and ingenuity should have a place in the Loan Exhibition, and a few prizes offered for the best work sent in. Artizans, and even their wives and children, may thus be encouraged to compete under this section, and a deeper interest will thus be aroused in the object, besides the importance of drawing out hidden craft and workmanship.

An entrance fee should be charged, and amusements may be provided beyond the exhibition, in a way similar to those suggested for Bazaars.

Objects suitable for a Loan Exhibition are :—

1. **A Stereoscope with Views.**
2. **A Microscope with Objects.**
3. **Pictures.**
4. **Ornaments.**
5. **Foreign goods.**
6. **Old Pottery and China.**
7. **Collections of Moths and Butterflies,**
8. **Objects of native skill and industry.**
9. **Working or other models.**
10. **Old Coins.**
11. **Old Books.**
12. **Objects of Art and Manufacture.**
13. **Flowering Plants.**
14. **Dried Flowers.**
15. **Grasses and Seaweeds.**
16. **Geological and Natural History specimens, etc., etc.**

Fancy Fair Bazaars are held occasionally in large towns, where the rooms are fitted up to represent Old English street scenes, or Eastern Arcades; but at present the great expense of such representations is greatly against their popular use in small places.

Full particulars of Fancy Fairs may be obtained from Henry Bevis, Bazaar Designer and Builder, 140 and 142, Pentonville Road, London, N., who has the following novelties ready to fit up complete with Marquees, Stalls, and Entertainments :—

Old English, Welsh, Alpine, Hungarian, Puritan, Japanese, and other Villages. Baronial Castle. Oriental Palace. International Fair. Military Camp. Abbey Ruins. Floral. Naval. Red, White and Blue. Shakesporean. Holyrood Palace. Canopy. Forest and other Fancy Bazaars.

BELLS AND BELL-RINGING.

Churchmen, as a rule, love the Bells handed down to them by their forefathers.

Three plain and simple rules will greatly aid us in considering this subject :—

1. The Belfry is a part of the Church.
2. The Bells are instruments of Sacred Music.
3. The Ringers are Church-workers.

Therefore it is all important that church bell-ringing should be done to the Glory of God, and that a reverent and earnest manner be seen in those men who give up their time to serve God and His people in this way.

The office of a bell-ringer is as sacred as the office of a chorister, and if performed in a right spirit will bring a high reward. Let no one take it up then lightly, or merely for sake of the pastime, however musical they may be. It surely must be a sacred work to call Christians together to worship God in the services of the Church; to proclaim the glad tidings of a Saviour born at Christmastide, or of a risen Lord at Easter; to ring out the story of a dying year, or to herald a new one in; as well as to speak out joyously, or to toll mournfully, in times of Christian happiness or sorrow.

The late Prebendary Walcott in his work "*Sacred Archaeology*" p. 67, reminds us :—

The uses of the church-bells are summed up in the following lines :—

"Laudo Deum verum, plebem voco, congrego clerum,
Defunctos ploro, pestem (nimbum) fugo, festa decoro (or que honoro)."

Again he states, "Their use was founded on the employment of the silver trumpets, under the Law, according to Numbers. Chap. x. ver. 1-10. And the earliest mention of bells occurs in the descriptions of the dress of the Jewish High Priest in Exodus and Ecclesiasticus."

From the above, together with the frequent dedication of church-bells to the Saints of old, we may learn how greatly our forefathers venerated these sacred symbols.

In the present age of church restoration, much has been done to improve matters in the belfry, which it must be remembered is a part of God's House; and one cannot but rejoice to learn that the old scenes of drunkenness and boisterous merry-making, once so common amongst ringers, are now almost unknown; thanks to the zeal and attention of our modern Church Architects, who have done much to bring about this change.

Prominence has also been given to the subject in "Church

Bells" in order that a general reform might be made in our belfries by sweeping away the well abused chamber in the tower, and causing the bells to be rung from within the church. This has in many cases placed the matter in a different light. By the very fact that the ringers now stand within the hallowed walls of the church, in which, may be, they were baptized, received their first Communion, and now worship side by side in the services, the old irreverent habits and customs of the belfry chamber are solemnly forbidden.

"If Bell-ringing be regarded as a branch of Church work; it affords a useful opening for the zeal of both clergy and laity; the belfry is one of the standing institutions of the parish, which may be abused, but which may also by tact be used for the Glory of God, and the good of mankind. Church bells are associated with every occasion for which Church Services are provided. Bells rung by worshippers to summon other worshippers, or to dismiss them after service, discharge to the parish at large an office similar to that discharged by the organ within the sacred walls." [From Rev. W. W. Wigram's *Article on "Church Bells," in Official Year Book of the Church, 1883.*—S.P.C.K.]

The clergyman should always enlist in a kindly way the services of his regular Communicants, or best church goers, as bell-ringers. This arrangement speedily decides the long contested question of "*Who is in power in the Belfry,*" and thereby secures a right use for the bells.

It is well to allow the ringers to give out a merry peal upon occasions of interest to the neighbourhood, for if this be done in the right spirit it may represent the people's song of praise and thanksgiving—I mean such events as Harvest Festivals, Coronation Day, Thanksgiving after War, Weddings, also Club Feasts, when the members have a service in the church.

A few good rules should be introduced into the belfry. A framed copy printed in large type should be fixed upon the wall of the chamber; and smaller copies in the shape of cards given to the ringers.

The late Rev. H. T. Ellacombe, who was probably the best authority upon this subject writes to the Editor: "I know not how to help you, for I have over 200 sets of rules, but the fewer the better, and in a well ordered belfry none are required, but the rules of etiquette understood in good society; we have none else here, and we have six bells, and all the ringers are voluntary Communicants." This is as it should be, and gives a general model to follow. Where some earnest minded layman can be induced to take an interest in the bells it is almost certain that the rules will be strictly kept by the ringers.

For good rules I would refer my readers to the Appendix of a small work called "*Lists of Subjects for Courses of Sermons,*" with rules of societies. Compiled by a Chaplain of the Clergy, House of Rest, West Malvern, and published by the Church

Sunday School Union, 6, Paternoster Row, London, E.C.
Price 3s.

The following rules may also be found useful :—

1. The belfry is a part of the church, and, as such, is consecrated to God's Service.
2. Members if possible shall be Communicants.
3. The Vicar of the Parish shall be the President.
4. The Secretary and Treasurer shall be elected annually. The leader to be elected by the members themselves by ballot.
5. The members to be responsible for the proper management of the belfry, and for good conduct while there present.
6. The members to be present upon all practice nights and at the Sunday and Festival Services, with such other times as shall be arranged. A fine to be inflicted for non-attendance.
7. A class of probationers shall be formed to supply vacancies as they occur.

The following is taken from Hints to Workers, No. 7. Published under the Direction of the London Diocesan Lay Helpers' Association. (Wells Gardner, Darton & Co.)

BELL RINGERS.

BY A RINGER.

In no department of Church work is there so much prejudice to be overcome in the popular mind as in that of Bell-ringing. It is, indeed, almost a new thing to suppose that Church bell ringers are in any religious sense Church helpers.

This has arisen from two causes which, as they have in the past entirely obscured the religious character of the office, are not unlikely to hinder the holders of the same office now from realising the sacred nature of the work committed to them. First, in the greater number of steeples the ringing chamber is entirely separated from the body of the church, and often approached by a staircase opening into the church-yard, this has given the impression that the ringing-chamber is not a part of the church, and does not partake of its consecration; and hence practices have been allowed in it, and even excess committed, from which we would willingly believe the ringers themselves would have shrunk if they had remembered that *it* also was holy ground. Secondly, there is no denying that, in one aspect, bell-ringing has a secular side; in this it is very different from choir singing. Choirmen, as such, are only called upon to exercise their office for distinctly holy purposes. If they sing on secular occasions, or for amusement, it is not in church. But the bells are in the church, and you cannot ring without them; hence you will often be asked to ring, and perhaps paid for ringing on state occasions or at weddings, when the event celebrated has no immediate religious aspect for yourself. Besides this, the art of change-ringing requires immense practice, and the ringing of a peal is, in itself, an amusement, being to the ringers in some sense what a concert is to choirmen: a concert, as distinguished from a choir festival.

Now, in endeavouring to give a religious tone to your office as a ringer, you must keep the different kinds and occasions of ringing to some extent distinct in your minds: these are twofold; first, ringing as an amusement or an exercise, and secondly, ringing on Sundays and Holy-days to call the people to church.

(1.) Ringing as an amusement or exercise: you must remember that, although from the exigencies of the case you are permitted to use the consecrated bells for a non-religious purpose, yet for all that, they are God's property, and in their use you must avoid all unseemly action. Those practices which, as has been said, have brought bell-ringing into disrepute must be discountenanced and excluded. There must be no peal-ringing on Sundays, or during the holy seasons of penitence. Allow the remembrance of the sanctity of the ringing-chamber to have a distinct influence on your thoughts. Avoid irritation; mistakes in a difficult art are often very annoying; avoid jealousy; some will learn more easily and be put in more important posts than yourself: be kind in helping others to master their difficulties: cultivate a feeling of brotherhood in the Lord.

(2.) Ringing on Sunday and Holy-days. Bells have been put in our churches to be rung as an assistance to the people of God in their religious duties. Their first object was to call people to church; therefore, as you ring, think that you are making their voices heard in persuasive accents, where your own could never reach. Of course, when you have helped to call others, you will go to church yourself. Do not attempt to ring on Sundays until you can manage your bell well, or, if you ring by method, till you are sufficiently advanced: otherwise you will get flurried, and perhaps vexed with yourself, or you may annoy others, and so unhinge your own and their minds for the service in church afterwards. Do not forget the influence that the sound of the bells has in raising the hearts of the congregation, and fitting them for the offices of prayer and praise; it should have the same effect, only to a greater degree, upon yourself.

Then there are a few general thoughts which may be useful to you. You are permitted to help God's ministers in their work: think of your privilege, not of the help you give! and remember, that punctual attendance and ready obedience are absolutely essential. If a touch has been practised it cannot be rung at all if you are not there, and will not be finished in time if you are not punctual. Be punctual and regular in your attendance on Sundays and Holy-days. Your ringing at such times is the duty of your office, not a matter of amusement. Be careful, too, to observe strict order in the steeple, take the bell assigned you, ring your time, and then go quietly down to church. You must not gossip or trifle in God's house. Be obedient and helpful, remember that any jarring in the belfry is sure to be proclaimed to all the congregation by your bad ringing; and thus, through you, your art and office is evil-spoken of.

In conclusion, you have many difficulties to contend with, and much prejudice to overcome, therefore for you above, perhaps, all Church workers, are the Apostle's precepts necessary, that you should "walk circumspectly" and "watch unto prayer."

Hand Bell-ringing may often be introduced as a pleasant pastime for ringers, besides being found useful at village concerts and entertainments.

Peals of Hand-bells for practising change ringing, or for tune playing, may be obtained of the chief Bell-founders, at prices varying from £4 to £15. See list of books recommended below.

If the peals of bells be a good one, the ringers should be encouraged to join some society of bell ringers in the neighbourhood or diocese for practice in change-ringing; and to attend the Annual Festivals of such societies. For a complete list of the various Diocesan, University and County Associations of Church Bell Ringers, I would recommend "*The Change Ringers' Guide to the Steeples of England*," by J. E. & R. H. D. Acland Troyte. 1s. 6d. (Wells Gardner, Darton & Co.)

This useful little book gives much information about change-ringing in England, with a useful appendix containing tables of the big bells of Europe; approximate sizes, weights, and notes of bells; hand-bells; books about bells; law with regard to bells; and other interesting matter. "The Official Year Book of the Church S.P.C.K." also gives tables of Bell Ringers' Associations.

BOOKS AND PERIODICALS USEFUL TO CHANGE RINGERS.

1. **Church Bells.** 1d. weekly. (12, Southampton Street, Strand, W.C.)
2. **The Bell News and Ringers' Record.** 1d. weekly. (E. W. Allen, Ave Maria Lane, E.C.)
3. **Change Ringing.** By Chas. A. W. Troyte, 2s. 6d. (Wells Gardner, Darton & Co.)
4. **Bells and Bell Founding.** By X. Y. Z., 5s. (Llewellyn & James, Bristol.)
5. **Goslin's "Manuals,"** Hand Bell Ringing and Church Bell Ringing. (J. Warner & Sons, The Crescent Foundry, Cripplegate, E.C.)
6. **A Leaflet of Ancient Belfry Articles in Verse.** 1d. (Crossley & Clarke, Leicester.)
7. **Bannister's Art and Science of Change Ringing,** 2s. 6d. (W. Pollard, Exeter.)
8. **Hubbard's Elements of Campanalogia,** 3s. (Fletcher & Son, Market Place, Norwich.)
9. **Snowdon's Manuals.** Treble Bob. Parts I. & II., 1s. & 2s.
 " " Standard Methods in the Art of
 Change Ringing, 2s. 6d.
 " " Rope Sight, 1s. 6d. (Wells Gardner,
 Darton & Co.)
10. **Belfries and Ringers.** By Rev. H. T. Ellacombe. 3s. 6d. (Bell & Sons, York Street, W.C.)
11. **Clocks and Bells.** By Sir E. B. Denison, 3s. 6d. (Crosby Lockwood & Co., Stationers' Hall Court, E.C.)
12. **Change Ringing Disentangled.** By Rev. W. Wigram, 2s. (Bell & Sons.)
13. **Troyte's Change Ringers' Guide,** 1s. 6d. (Gardner, & Co.)

Any or all of the above-mentioned should find a place in the Parish Library, or what would be better, be kept in the belfry or vestry for reference.

As an appendix to this Article on Bells and Bell Ringing I recommend the following form of Service for the Dedication of Church Bells, which was authorized by the late Bishop Wilberforce. 6s. per 100. (Wells Gardner, Darton & Co.)

FORM OF SERVICE

FOR THE DEDICATION OF CHURCH BELLS.

The bells being suspended at a convenient height, the Minister or Bishop, if present, standing on the East side, begins:—

Our Father, &c. *Amen.*

V. Sing we merrily unto GOD our strength.

R. Make a cheerful noise unto the God of Jacob.

V. O GOD, make speed to save us.

R. O LORD, make haste to help us.

V. Glory be to the FATHER, and to the SON, and to the HOLY GHOST.

R. As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

V. Praise ye the LORD.

R. The Lord's Name be praised.

Antiphon. Praise Him upon the well-tuned cymbals. Praise Him upon the loud cymbals.

PSALM CL.

O PRAISE GOD in His holiness: praise Him in the firmament of His power.

Praise Him in His noble acts: Praise Him according to His excellent greatness.

Praise Him in the sound of the trumpet: praise Him upon the lute and harp.

Praise Him in the cymbals and dances: praise Him upon the strings and pipe.

Praise Him upon the well-tuned cymbals: praise Him upon the loud cymbals.

Let everything that hath breath: praise the Lord.

Glory be to the Father, and to the Son, and to the Holy Ghost:

As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

V. Every one that did offer an offering of silver and brass,

R. Brought the Lord's offering.

V. They offered them before the LORD,

R. Therefore they are hallowed.

V. Our help is in the Name of the Lord;

R. Who hath made Heaven and Earth.

V. Blessed be the Name of the LORD.

R. From this time forth for evermore.

Then the Minister or Bishop shall say:—

V. The LORD be with you.

R. And with thy spirit.

Let us pray:

ALMIGHTY GOD, who by the mouth of Thy servant Moses didst command to make two silver trumpets for the convocation of solemn assemblies, be pleased to accept our offering of this the work of our hands, and grant that through this generation, and through those that are to come, it may continually call together Thy faithful people, to praise and worship Thy Holy Name, through JESUS CHRIST our LORD. *Amen.*

Grant, O LORD, that whosoever shall be called by the sound of these bells to Thine House of Prayer, may enter into Thy gates with thanksgiving, and into Thy courts with praise; and finally may have a portion in the new song, and among the harpers, harping with their harps in Thine house not made with hands, eternal in the heavens, through JESUS CHRIST our LORD. *Amen.*

Grant, O LORD, that whosoever shall, by reason of sickness or any other necessity, be shut up, so that he cannot go into the house of the LORD, may in heart and mind thither ascend, and have his share in the communion of Thy saints, through JESUS CHRIST our LORD. *Amen.*

Grant, O LORD, that they, who with their outward ears shall hear the sound of these bells, may be aroused inwardly in their spirits, and draw nigh unto Thee the GOD of their salvation, through JESUS CHRIST our LORD. *Amen.*

Grant, O LORD, that all they, for whose passing away from this world the bell shall sound, may be received into the paradise of Thine elect, and find grace, light and everlasting rest, through JESUS CHRIST our LORD, to whom with THEE, and the HOLY GHOST, be all honour and glory for ever and ever. *Amen.*

PSALM CXXII.

I WAS glad when they said unto me : We will go into the house of the LORD.
Our feet shall stand in thy gates : O Jerusalem.

Jerusalem is built as a city : that is at unity in itself.

For thither the tribes go up, even the tribes of the LORD ; to testify unto Israel, to give thanks unto the Name of the LORD.

For there is the seat of judgment : even the seat of the house of David.

O pray for the peace of Jerusalem : they shall prosper that love Thee.

Peace be within Thy walls : and plenteousness within Thy palaces.

For my brethren and companions' sakes : I will wish Thee prosperity.

Yea, because of the house of the LORD our GOD : I will seek to do Thee good.

Glory be to the FATHER, and the SON, and to the HOLY GHOST.

As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

Antiphon. I was glad when they said unto me : We will go into the house of the LORD.

The Ringers will then sound one short peal, after which will be sung :—

Now at length our bells are mounted
To their holy place on high,
Ever to fulfil their mission,
Midway 'twixt the earth and sky.

As the birds sing early matins
To the God of nature's praise ;
This its nobler daily music,
To the God of Grace shall raise.

And when evening shadows soften,
Chancel cross, and tower, and aisle ;
It shall blend its vesper summons,
With the day's departing smile.

Christian men shall hear at distance,
In their toil or in their rest,
Joying that in one communion
Of one Church they, too, are blest.

They that on the sick bed languish,
Full of weariness and woe,
Shall remember that for them, too,
Holy Church is gathering so.

Year by year the steeple music
O'er the tended graves shall pour ;
There the dust of Saints is garnered
Till the Master comes once more—

Till the day of sheaves ingathering,
Till the harvest of the earth,
Till the saints rise in their order,
Glorious in their second birth.

Till Jerusalem, beholding
That His glory in the east,
Shall, at the Archangel trumpet,
Enter in to keep the feast.

CHRIST to Thee, the world's salvation,
FATHER, SPIRIT, unto Thee,
Low we bend in adoration,
Ever blessed ONE and THREE.

THE BLESSING.

Law with Regard to Church Bells.

The following paragraphs may here be found useful :—

"Though Churchwardens have a general power to manage everything connected with the fabric, this does not include the right to interfere with the bells, so far as to decide *independently* of the Minister when they shall be rung for purposes not directly connected with the summoning of the parishioners to worship. It may be taken to be perfectly clear law, that the Churchwardens have no power whatever to order that the bells shall be rung on this, or that occasion, without the permission of the Minister."—*From Whitaker's 1879 Almanack.*

Again in the "*Book of Church Law*," by the Rev. J. Blunt, and W. Phillimore, D.C.L., we find the following extracts :—

(1.) "The Vicar or Rector alone has any legal right to the keys of the . . . belfry . . . and no one can legally use them for entrance thereto, except by his permission. In cases where Churchwardens have . . . in any way obtained access to the . . . belfry without the permission of the Incumbent, they have been severely censured by the judges, and condemned in costs."—(Page 271.)

(2.) "Access cannot be had to the belfry, nor can the bells be rung, without the Incumbent's consent."—(Page 323.)

The above extracts put forth in a plain way that the Incumbent of a parish has sole authority in the belfry, hence the advisability of the Clergyman becoming President of the bell-ringers' guild, or society, for the right direction and proper control of these sacred instruments of church music.

Taylor & Sons, Loughborough, Leicestershire, have issued a useful Catalogue of the various methods of Bell Hanging for Churches, Schools, and Public Buildings.

Other Catalogues may be obtained from :—

Llewellyn & James, Bristol.

J. Warner & Sons, The Crescent Foundry, Cripplegate, London, E.C.

Gillett & Son, Bell Founders and Turret Clockmakers, Croydon.

Moore Holmes & Mac Kenzie, Redenhall Foundry, Harleston, Norfolk.

These ancient Rules are of passing interest here :—

ANCIENT BELFRY ARTICLES.

HE that in ringing takes delight,
And to this place draws near,
These Articles set in his sight
Must keep if he rings here.

The first he must observe with care :
Who comes within the door,
Must, if he chance to curse or swear,
Pay SIXPENCE to the poor.

And whosoe'er a noise does make,
Or idle story tells,
Must SIXPENCE to the ringers take,
For mending of the Bells.

If any like to smoke or drink,
They must not do so here :
Good reason why—just let them think
This is God's House of Prayer.

Young men that come to see and try,
And do not ringing use,
Must SIXPENCE give the company,
And that shall them excuse.

He that his hat on's head does keep,
Within this sacred place,
Must pay his SIXPENCE ere he sleep,
Or turn out with disgrace.

If any one with spurs to's heels
Rings here at any time,
He must for breaking Articles
Pay SIXPENCE for his crime.

If any overthrow a Bell,
As that by chance he may ;
Because he minds not ringing well,
He must his SIXPENCE pay.

Or if a noble-minded man
Comes here to ring a Bell,
A SHILLING is the Sexton's fee,
Who keeps the Church so well.

And when a ringer sets his Bell,
And when his peal is o'er,
The rope he must hank up it well,
Or pence must forfeit FOUR.

If boys or men swing in the ropes,
Or tread them on the floor ;
Each one must TWOPENCE pay for that,
Or else be turn'd to door.

If any at our Parson sneer,
Or Wardens' rules deride,
It is a rule of old, most clear,
That such shan't here abide.

The Sabbath day we wish to keep,
And come to Church to pray :
The man who breaks this ancient rule,
Shall never share our pay.

And ringers all should say or sing,
When Bells are down and ceas'd
" May God preserve the Church and
And guide us home in peace." [King

(Price 1d. Crossley & Clarke, Printers, Leicester.)

BENEFIT CLUBS.

Most poor men like to belong to a benefit club, where provision is made for their wants in sickness, or old age.

Thrift is a subject but little understood by the working classes of England, or there would be less need than there is at present for such institutions. In most parishes, whether in town or country, benefit clubs are to be found, so that it is well for the clergyman to support them (where they are conducted on right principles and are really helpful to the parishioners) and where possible procure a voice in the management. This will tend to do away with the public-house as the customary place of meeting, and do much to give a good tone to the institution.

It has often been stated that a local benefit club must break up after forty or fifty years' existence, because in that period all the original members will necessarily have become either helpless through advanced age, or dead, and it is improbable that the supply of younger members will have been sufficient to keep up the funds required for out payments.

This may be the case in ill-managed clubs, but it must be remembered that the success of a benefit club depends upon the way in which its funds are invested; *e.g.* : In a club of 50 members, surely not more than 10 per cent. of this number would be recipients of payment from its funds at any one period of time, and the whole funds of the society should bring in this percentage. Thus we have for one year :—

Annual { 50 members, paying 3d. per week = 13s. per annum
Income. { each, or £32 10s. × £2 interest = £34 10s.

Five members receiving benefit from Club, viz. :—

Average Annual Expenses.	{	2,—3 months, at 10s. per week	13	0	0	
		2,—3 months, at 5s. per week.	6	10	0	
		1,—6 months, at 2s. 6d. per week	3	5	0	
		Total, £		22	15	0
		Other expenses	1	5	0	
		Total Expenditure . £	24	0	0	
		Annual Income	34	10	0	
		Annual Expenses	24	0	0	
		Balance	£10	10	0	

It will be seen from the above statement, that allowing for a continual expenditure for sickness at the rate of two members always on the club from the commencement, the balance is not less than £10 per annum; or in five years £50 will be saved. At this rate, in forty years £400 at the lowest will have been accumulated, without taking into consideration the fact that the entrance of new members will probably overbalance the decrease of sick payments to old members.

Of course, special times of epidemic are not taken into consideration here, but then it must be allowed they are not continuous, nor may they ever come.

Again, it may be urged that the last twenty years will be far more expensive than the first twenty; but here it must be remembered that this calculation has not been drawn up to account for increase of interest gradually being added to the premium.

The only object here is to prove that even a small benefit club, if well managed, and the funds placed out at good interest, will be self-supporting, unless some periods of special misfortune befall it.

No notice has been taken in the above tables of subscriptions from honorary members, at 10s. or 5s. per annum. All the richer people of the neighbourhood or parish should be asked to support the club in this way.

Beside the monthly meetings for payment of subscriptions, which should if possible take place in the School or Parish-room, a general quarterly meeting should be held for transacting business, auditing accounts, etc.

The committee of management should consist of selected members, voted into office annually; and with the view of curtailing expenses, as few paid officers as possible should be employed.

If an annual feast-day be desired by the members, let the clergyman meet them by offering a service in church, with a special sermon suitable for the occasion. Such unnecessary expenses as brass bands, refreshments, etc., should not be taken out of the general fund, but be defrayed by a private subscription levied upon the members. See "Athletic Sports" as a pleasant and inexpensive way of spending a club holiday, *page 27*.

A Boys' Club may always well be formed as a feeder to the Men's Club. All boys over fourteen years of age should be eligible if they can obtain the required certificate of health from the club doctor.

Admission to the Benefit Club should be by ballot of the members, and upon the recommendation of a Doctor's certificate.

Strict rules should be enforced as to payments of members and some such rule as the following should be made:—

Rule.—Any member omitting to pay his subscription to the club for the space of thirteen weeks shall have his name struck

off the list of members, and shall forfeit all past payments made; but if all arrears be paid within the three months next ensuing he may recover his membership, and of course his money paid in.

Note.—Sickness occurring during this latter period such member will of course receive no benefit from the club.

Payments for Funeral expenses, or funds for Widows and Orphans, should be always met by extra subscriptions levied upon all the members; thus, suppose that *Five pounds* be granted for the funeral expenses of a member:—If the club have 50 members, a subscription of one shilling each would supply half this amount; and the remainder may be drawn from a special fund provided for this purpose by a small additional monthly payment of the members. A payment of 2d. each month from 50 members equals two shillings per annum, or £5 for the whole number.

This with the one shilling subscription, payable after the death of a member, provides for two funerals each year, the expenses of which would not be drawn from the general funds of the club.

This scheme may of course be enlarged to meet special cases, but here it simply represents what might in the ordinary way be expected.

I cannot close this paper better than by adding the excellent rules and tables of the well-known *Hampshire Friendly Society*, recommended to me by Canon Blackley. It is acknowledged to be one of the most successful institutions of its kind existing, and has the additional honour of being recommended as typical by the Friendly Societies' Commissioner.

Through the kindness of the Secretary, Charles W. Fox, Esq. Castle Hill, Winchester, for which I am deeply grateful, I have received permission to use the rules and tables of that society. They form I consider a most valuable addition to this article.

RULES AND TABLES OF THE HAMPSHIRE FRIENDLY SOCIETY.

THE GENERAL RULES OF THE SOCIETY.

RULE 1.—This Society is called THE HAMPSHIRE FRIENDLY SOCIETY, and its Registered Office, is at CASTLE HILL, WINCHESTER, in the County of Hants.

OBJECT.

RULE 2.—The Object of the Society is to enable its Members, whether Tradesmen, Mechanics, Servants or Labourers, and whether Males or Females, by a small monthly contribution or a payment in ready money, to make provision for the following Benefits:—

1. A weekly sum in SICKNESS :
2. A weekly pension in OLD AGE :
3. A sum of money payable on the DEATH of a Member, to defray the Funeral expenses, or as a provision for his Widow and Family :
4. A sum of money payable to the Member, or any person nominated by him, at the end of a certain term of years, as an ENDOWMENT, for the advancement in life of the Member or his Nominee.

CONSTITUTION.

RULE 3.—The Society shall consist of Benefit and Honorary Members, comprised in Branches such as shall from time to time be established.

RULE 4.—Benefit Members shall be those who contribute either for themselves or others, in order to obtain any Benefit for which provision is made by the Rules and Tables of the Society.

RULE 5.—Honorary Members shall be those who contribute not less than £5 by Donation or 5s. by yearly Subscription.

RULE 6.—There shall be two kinds of Benefit Members, namely:—

1. ASSURANCE MEMBERS, whose contributions are regulated according to the Tables and are carried to the account of the Society.

2. DEPOSIT MEMBERS, whose contributions are carried to their own account, on a plan hereinafter set forth.

RULE 7.—A Branch may be established, with the consent of the Central Body, in any Parish or place; provided that there be a sufficient number of Members to form a Committee; and that an Agent and Medical Officer or Officers, approved by the Central Body, be procured to accept the respective Offices upon the Society's terms.

The Central Body shall not give their consent to the formation of a Branch, unless at least seven applications for Benefit Membership be forwarded therefrom. And any established Branch having less than seven Benefit Members at the end of any year, shall be dissolved, and the Members thereof transferred to other branches.

RULE 8.—A Branch may secede from the Society by a resolution of five-sixths in value of its Members. The Members of a Branch so seceding may transfer their names to any other Branch; and the mode of dividing any Branch Fund shall be determined by the Central Body.

MANAGEMENT.

RULE 9.—The Society shall be under the management of a Central Body, which shall consist of the following Officers:—The President, the Vice-President, five Trustees (being Honorary Members), twelve Directors (not less than six of whom shall be Benefit Members), the Consulting Physician, the Consulting Solicitor, the Chairmen of Branch Committees, and the Representative Member or Members of every Branch.

The other Officers of the Society shall be a Treasurer, a Secretary, four Auditors, five Arbitrators, and in every Branch an Agent and Medical Officer or Officers. The Central Body, or a Branch Committee with the approval of the Central Body, shall have power, whenever occasion requires, to suspend, dismiss, or accept the resignation of any Officer. Every Officer shall continue in office until his resignation or dismissal be duly notified.

RULE 10.—The expenses of Central Management shall be defrayed entirely from a Fund to be called the Central Management Fund. To this Fund shall be placed:—

1. The Interest on any Surplus declared by the Valuer, at the rate authorised by him to be carried to this Account.
2. All Donations from Honorary Members.
3. Honorary Subscriptions specially given for Central Management Expenses.
4. Legacies or Interest of Legacies, Fines, Fees, and other Incidental Receipts.

Should the Central Management Fund show a Deficiency at the end of any year, the Central Body shall make a levy upon each Branch, in proportion to the number of its Members, to make up such Deficiency.

Should the Central Management Fund show a Surplus at the end of any year, it may be carried to a Benevolent Fund, for the benefit of such Members as the Central Body shall direct.

DUTIES OF OFFICERS.

RULE 11.—The President, or in his absence the Vice-President, shall preside at all Meetings of the Society, of the Central Body, and of any Special Committee; and shall have a casting vote in addition to his own. In the

absence of both the President and Vice-President, a Chairman shall be elected by the Meeting, having the same powers. The Chairman of every Meeting of the Society, and of any Committee thereof, shall have a casting vote in addition to his own.

RULE 12.—The Trustees shall transact all business relating to Investment and Withdrawal of the Capital of the Society, under direction of the Central Body; and of any Fund of a Branch, under direction of the Branch Committee.

Whenever a Trustee shall die or resign, another Trustee shall be appointed at the next Annual Meeting, or at a Special General Meeting. A Trustee may be removed, and another appointed in his stead, at a Special General Meeting, called for the purpose.

RULE 13.—The Directors shall be appointed at the Annual Meeting; and it shall be their duty to attend all Meetings of the Central Body. A Director may be removed, and another appointed in his stead, at a Special General Meeting, called for the purpose.

RULE 14.—The Consulting Physician, who shall be appointed by the Central Body, shall examine and report upon all Proposals, Medical Certificates, and other matters referred to him by the Central Body.

RULE 15.—The Consulting Solicitor, who shall be appointed by the Central Body, shall examine and report upon all Legal matters referred to him by the Central Body.

RULE 16.—The Treasurer, who shall be appointed by the Central Body, shall be responsible for such sums of money and Securities as may, from time to time, be placed in his hands on account of the Society. In the application of all moneys he shall act under the written authority of not less than two Members of the Central Body, countersigned by the Secretary. He shall balance his cash account quarterly, and supply the Secretary with a duplicate thereof. He shall give such Security as the Central Body shall require.

RULE 17.—The Secretary shall be appointed by the Central Body, who shall fix his salary. He shall transact all the business of the Society under the direction of the Central Body; attend all its Meetings; keep all its books and documents; visit any of the Branches, when required by the Central Body; and shall have access to all books, accounts, and documents in the hands of the Agents. He shall keep a separate account of all moneys received and paid for each Fund and Benefit, and also an account of Central Management; and shall make all Returns required by the Registrar, in accordance with the Act of Parliament, 38 and 39 Vict., ch. 60. He shall give such Security as the Central Body shall require. No alteration in his salary shall be made except at the April Meeting of the Central Body. Notice of the intended alteration shall be given at the preceding Meeting.

RULE 18.—The Auditors shall be appointed at the Annual Meeting. They shall examine the accounts of the Society quarterly, and report upon them, and upon any matter affecting the financial condition of the Society. Two shall form a quorum.

They shall also prepare a General Statement of the funds and effects of the Society in each year, with an account of all sums of money received and expended by or on account of the Society, to the 31st of December inclusive; specifying in whose custody the said funds and effects shall then be.

Such Statement shall contain all the particulars required in the Annual Return to the Registrar; and having been attested by two or more of the Auditors, and countersigned by the Secretary, shall be presented at the Annual Meeting. Whenever an Auditor shall die or resign another Auditor may be appointed at a Special General Meeting.

RULE 19.—The Arbitrators, who shall be appointed at the General Annual Meeting, shall not be directly or indirectly beneficially interested in the funds of the Society. They shall consider and decide upon any matter or dispute referred to them.

RULE 20.—The Agent of a Branch, who shall be appointed by the Branch Committee, subject to confirmation by the Central Body, shall attend all Meetings of the Committee of the Branch; and enter in a book Minutes of the proceedings, which shall be attested by the signature of the Chairman.

He shall prepare and submit to the Committee the proposals of Candidates; receive the Contributions of Members; pay all claims, and enter the proper receipts and payments in the Members' Pass-books: he shall transmit to the Central Body through the Secretary any claim for a sum exceeding £5, which shall be paid by their cheque: and in all other matters he shall act under the direction of his Committee. He shall keep the books and accounts prescribed by the Central Body; shall furnish the Secretary with a quarterly statement of his receipts and expenditure, within a fortnight after the last day of March, June, September, and December, respectively; and, when required by the Central Body, shall send his books to the Secretary; and all moneys in his hands not forming part of the Branch Funds, to the Treasurer. He shall give such Security as the Central Body shall require.

MEETINGS.

RULE 21.—The Annual Meeting and Conference of the Society shall be held at Winchester on the third Wednesday in April, or at such other place or time as the Central Body may appoint; at which every Honorary Member, who is not in arrear of his Subscription, and every Benefit Member, who is not in arrear of his Contribution or fines, shall have a vote. Ten shall form a quorum. Not less than fourteen days' notice shall be given of such Meeting by advertisement in two or more of the County papers.

At this Meeting the Members shall consider the financial Statement of the Auditors, and the Report of the Central Body, and any other matters connected with the welfare of the Society. This Statement and Report, when adopted, shall be printed; and every Member shall be entitled to a copy free of expense. They shall elect for the ensuing year the President, Vice-President, Directors, Arbitrators, and Auditors; and fill up vacancies among the Trustees.

RULE 22.—The Central Body shall meet at Winchester on the third Tuesday in every month. Five shall form a quorum.

They shall appoint the Treasurer, Secretary, Consulting Physician, and Consulting Solicitor. They shall accept or reject the Proposals, which shall be transmitted to them by the Branch Committees; they shall inspect the Books and Accounts, and provide for the payment of all sums due from the Society; and shall take into consideration the Auditors' Reports. They shall prepare a Report to be laid before the General Annual Meeting. They shall decide upon appeals made to them from the decisions of Branch Committees, and upon all other questions that may be referred to them.

Only the usual and ordinary business shall be transacted at any Meeting of the Central Body, unless notice of other business shall have been given, and entered on the Minutes of the preceding Meeting. Not less than a week's notice of all such special business shall be given to the Branch Committees through the Agents.

The Central Body shall allow such amount as they consider reasonable for or towards the travelling expenses of any Member or Members, whom they may from time to time summon to attend the Meetings of the Central Body or any of its Committees; and such amount, having been previously agreed upon, shall be charged to the Central Management Fund.

Every year before the 1st of June the Central Body shall cause the Secretary to send to the Registrar, in the form prescribed by him, the Annual Return of the Receipts and Expenditure, Funds, and Effects of the Society, and of the number of Members of the same, up to the 31st of December last inclusive, as audited and laid before a General Meeting; showing separately the Expenditure in respect of the several Benefits of the Society, together with a copy of the Auditors' Report. Such Return shall state whether the Audit has been conducted by a Public Auditor appointed under the Friendly Societies' Act, 1875; and if so, by whom; or if such Audit have been conducted by any persons other than a Public Auditor, shall state the name, address, and calling or profession of each of such persons; and the manner in which, and the authority under which, they were respectively appointed.

The Central Body shall keep a copy of the last Annual Balance-sheet of the Society for the time being, together with the Report of the Auditors and the

last Quinquennial Valuation for the time being, always hung up in a conspicuous place at the Registered Office of the Society.

It shall be the duty of the Central Body to provide the Secretary with a sufficient number of copies of the Annual Return, or of some Balance-sheet or other document, duly audited, containing the same particulars as to the Receipts and Expenditure, Funds and Effects of the Society, for supplying gratuitously every Member or Person interested in the Funds of the Society, on his application, with a copy of the last Annual Return of the Society, or of such Balance-sheet or other document as aforesaid, for the time being, and it shall be the duty of the Secretary to supply such gratuitous copies on application accordingly.

Within six calendar months after the expiration of every five years succeeding the 31st of December, 1875, the Central Body shall cause a Return, in the form prescribed by the Registrar, of the Sickness and Mortality experienced by the Society during the five years preceding the 31st of December then last past, to be sent by the Secretary to the Registrar.

RULE 23.—The President or Vice-President, on a requisition signed by not less than ten Representative Members, shall summon a Special Meeting of the Society; at which every Honorary Member, who is not in arrear of his Subscription, and every Benefit Member, who is not in arrear of his Contribution or fines, shall have a vote. Not less than fourteen days' notice, stating the object of such Meeting, shall be given by advertisement. Ten shall form a quorum.

A Special Meeting of the Central Body may be called by the President, or Vice-President, on any emergency that may arise; of which not less than seven days' notice, stating the object of such Meeting, shall be given by circular to each Member of the Central Body and to the Branch Committees through the Agents. Ten shall form a quorum.

At all Special Meetings that business only shall be transacted which has been specified in the Notice.

RULE 24.—If within half an hour of the time appointed for holding any Meeting of the Society, or of the Central Body, or of any Committee thereof, a sufficient number of Members to constitute such Meeting be not present, the Secretary of the Society shall have power to adjourn the Meeting to such time as to him may seem expedient.

GENERAL RULES.

(For Assurance and Deposit Members.)

RULE 25.—Any person, not being under 10 years of age, (as allowed by the Society's previous Rules) wishing to become a Member of the Society, shall satisfy the Branch Committee and the Central Body as to his health, habits, and occupation, and fill up the Form for the admission of Members.

He shall give such proof of his age as the Branch Committee and the Central Body require; and if his Proposal be for an allowance in Sickness or payment at Death, he shall produce a certificate of good health from the Medical Officer of the Branch: when he is unknown to such Medical Officer, he shall produce an additional certificate of health from some other Medical Practitioner who is acquainted with him. But if there be none such, then from such other person or persons as the Branch Committee and the Central Body consider competent to give one.

His admission shall be reckoned from the first day of the month in which his Proposal is dated.

RULE 26.—Every Member on his admission shall pay a Fee of one shilling, for which he shall be provided with his Policy, Pass-book, Medal, and a copy of the Rules. For every additional Policy he shall pay one shilling, except when Policies are taken out under the Assurance and Deposit Systems, when only one Admission Fee shall be payable. Any Policy not duly taken up and paid for within three months after its date shall be cancelled. Should a Member lose his Policy, a copy may be supplied to him by the Society on payment of one shilling.

RULE 27.—The Contribution of a Member shall be due on the first Monday in the month, at which time he shall produce his Pass-book, in which all moneys paid or received by him shall be entered.

If the Contribution of a Member be more than three months in arrear he shall pay a Fine of threepence, and a further Fine of threepence for every additional month it shall continue in arrear; and if the Contributions and Fines of any Member remain unpaid for twelve successive months he shall forfeit all claim to the Assurance for which Contributions are due, and to the Contributions he has already paid; subject to an appeal to the Central Body, to be made within six months. And a Member who is more than three Contributions in arrear shall not be entitled to receive any benefit from the Society until the expiration of one week after all arrears and fines have been paid.

If such arrears have been occasioned by absence from the United Kingdom the Member may, on discharging them within six months after his return, be again enrolled at the same rate of Assurance as before. But any such Member, if assuring for an allowance in Sickness, shall have no claim for that allowance on account of any sickness which has occurred during his absence; and he shall, before re-enrolled, prove the soundness of his health, in the same manner as on his admission into the Society.

RULE 28.—A Member removing from one Branch to another, shall give notice of his intention to the Agent of his Branch; who shall furnish him with a Certificate of the amount of his Contribution, and an authority to the Agent of his new Branch to receive his future Contributions, and to afford him the Benefits assured.

RULE 29.—If a Member remove to or reside in any place not convenient for the purposes of the Society, the Central Body may, if they think fit, purchase the Policy of such Member; and in that case shall pay to him such sum as they consider to be its fair value.

RULE 30.—This Society may agree with other Registered Benefit Societies for Mutual Agency; and shall afford to the Members of such Societies, if resident within the limits of this Society, the same advantages as they would, in case of Sickness or otherwise, be entitled to under the Rules of the Society to which they respectively belong. The Accounts with such Societies shall be adjusted quarterly.

RULE 31.—If a Member outlive the term of his Assurance, the Central Body may consider his case, and make him such grant as, in their opinion, the Benevolent Fund will allow.

RULE 32.—If a Member be guilty of gross immorality, or be convicted of felony, or shall wilfully impose upon, or attempt in any way to deceive or defraud the Society, or shall be aware of any such attempt on the part of another Member, or of any person proposing to become a Member, and not communicate the same to the Branch Committee or the Central Body, he shall be expelled from the Society, and forfeit every claim upon it; unless on appeal to the Central Body, they having regard to any special circumstances shall otherwise determine.

RULE 33.—If a dispute shall arise between a Member or person claiming under or on account of a Member, under the Rules of the Society, and any Branch Committee or any Officer of the Society, or the Central Body, it shall be referred to the Arbitrators; and any three of them, after due notice to all the Parties concerned, shall hear and decide the matter in difference; and such decision shall be final.

RULE 34.—All moneys received and paid on account of each Fund or Benefit, for which a separate Table of Contributions has been adopted, shall be entered in a separate account, distinct from all moneys received and paid on account of any other Fund or Benefit.

RULE 35.—All Donations and Central Management Honorary Subscriptions shall be paid to the Central Management Fund through the Treasurer. Honorary Subscriptions shall be due on the 1st of January for the current year.

RULE 36.—No part of the expenses of any Annual Festival shall be defrayed out of the funds of the Society: and no Member shall be compelled to attend, or if not present to pay anything towards the expenses of such Festival.

RULE 37.—All the Property of the Society, real and personal, shall be vested in the Trustees; and so much of the funds of the Society as may not

be wanted for immediate use, or to meet current liabilities, shall be invested by the Trustees, under direction of the Central Body, in any of the following Securities:—viz., in a Savings' Bank, or in the Public Funds, or with the Commissioners for the Reduction of the National Debt, or in Government or real Securities in Great Britain or Ireland; or in Debentures, Debenture Stocks, Mortgages, or Securities of any Company duly incorporated and paying a Dividend out of profits; or upon the security of any County, Borough, or other Rate, authorized to be levied and mortgaged by Act of Parliament.

RULE 38.—The Stock and Funds of the Society shall be alone liable to make good the Assurances of the Benefit Members, as set forth in these Rules. And no Trustee or Member of the Central Body shall be in any way liable for any deficiency, for or on account of any act lawfully done by himself or others in the exercise of the powers delegated to him or them.

RULE 39.—All Bonds and Securities belonging to the Society shall be registered in a book kept for that purpose; and shall be deposited either with the Treasurer, or with such other person or persons as the Central Body shall direct. And all such Bonds and Securities shall be produced to the Auditors at every Audit, and also to the Members at the Annual Meeting, if required, and at such other times as the Central Body shall direct.

RULE 40.—Any Member or person having an interest in the Funds of the Society may, at all reasonable times, inspect the Books of the Society; and it shall be the duty of the Secretary to produce them for such inspection.

RULE 41.—The Rules of the Society shall be printed and registered according to law; and all Members shall be subject to the Rules and Tables as from time to time amended, so far as such amendments are not at variance with the conditions of their Policies.

The Central Body shall provide the Secretary with a sufficient number of copies of the Rules, to enable him to deliver to any person on demand a copy, on payment of a sum not exceeding one shilling; and the Secretary shall deliver such copies accordingly.

RULE 42.—No alteration of the Rules shall be made except at a General Meeting of the Society, specially called for the purpose. Not less than fourteen days' notice, stating the object of such Meeting, shall be given by advertisement in two or more of the County papers.

RULE 43.—It shall be the right of one-fifth of the total number of Members, or if the number of Members at any time amount to 1000, and not exceed 10,000, it shall be the right of 100 Members, or if the number at any time exceed 10,000, it shall be the right of 500 Members, by an application in writing to the Registrar, signed by them in the forms respectively provided by the Treasury Regulations in that behalf:—

To apply for the appointment of one or more Inspectors to examine into the affairs of the Society, and to report thereon;

Or to apply for the calling of a Special Meeting of the Society:

Either such application to be made upon such notice to the Society, and to be supported by such evidence for the purpose of showing that the applicants have good reason for requiring such inspection to be made, or Meeting to be called, and that they are not actuated by malicious motives in their application, as the Registrar shall direct:

Or to apply for an investigation into the affairs of the Society with a view to the dissolution thereof;

Such application last aforesaid shall set forth that the funds of the Society are insufficient to meet the existing claims thereon, or that the rates of contribution according to the Tables of the Society are insufficient to cover the Benefits assured, and the grounds upon which such insufficiency is alleged.

RULE 44.—The Society may at any time be dissolved by the consent of five-sixths in value of the Members, including Honorary Members; testified by their signatures to some instrument of dissolution, in the form provided by the Treasury Regulations in that behalf; and also by the written consent of every person for the time being receiving, or entitled to receive, any Benefit from the funds of the Society; unless the claim of such persons be first duly

satisfied, or adequate provision made for satisfying such claim. The value of Members shall be ascertained by giving one vote to every Member, and an additional vote for every five years that he has been a Member; but to no one Member more than five votes in the whole.

RULES FOR ASSURANCE MEMBERS.

RULE 45.—No person shall be admitted to assure for Sick-pay, or a payment at Death, whose employment or habit of life, in the opinion of the Central Body, tends to induce disease or to shorten life.

RULE 46.—A Member may increase, diminish, or otherwise alter the Benefits he is assured for, subject to the approval of the Central Body. If he desire to be transferred from one kind of Assurance to another, he shall receive an interest of equal value in such other Assurance, subject to the Rules affecting the same. In all cases of Members applying to increase Sick or Death pay, evidence of continued good health shall be given. Each alteration shall be made by Endorsement on the Policy; which shall be signed at the Meeting of the Central Body in November or December, and shall take effect from the commencement of the following year. A Fee of one shilling shall be paid by the Member for each Endorsement.

RULE 47.—The Accounts of the Society shall be investigated, and its Assets and Liabilities, including the estimated Risks and Contributions, valued, once at least in every five years, as directed by Act of Parliament.

The Valuer appointed by the Society, at its cost, shall make a Report on its condition, signed by him, stating his address, calling or profession. He shall also prepare an Abstract of the results of his Valuation, in the form prescribed by the Registrar.

On receiving such Report the Central Body shall call forthwith a Special Meeting of the Society; and shall lay the Report and the Abstract of the Valuation before such Meeting; and shall cause the Secretary to forward the Report and Abstract to the Registrar, together with a Return containing such information with respect to the Benefits assured and Contributions receivable by the Society, and the funds and effects, debts and credits, as the Registrar may from time to time require.

If the Report of the Valuer show a Surplus, the interest thereof shall be annually carried to the Central Management Fund; and until such interest shall be sufficient of itself to meet the Central Management expenses, the Surplus shall form a Reserve or Guarantee Fund; and afterwards any further Surplus may be carried to the Benevolent Fund.

If the Report show a Deficiency in any one of the Funds, the terms and conditions of all the Policies belonging to such Fund shall be subject to revision and adjustment by the Central Body, under the advice of an Actuary; and such revision and adjustment shall be binding and conclusive upon all the existing Members, who shall have contributed for Assurance in that Fund.

SICK-PAY.

(For Assurance Members.)

RULE 48.—Assurance for Sick-pay shall be contributed for according to the rate laid down in Table 1, 2, or 3. No Member shall receive Sick-pay, which, with any Sick-pay assured for in any other Benefit Society, shall be less than six shillings, greater than thirty shillings, or more than his average earnings. Boys and youths not receiving full wages may, at the discretion of the Branch Committee in each case, be exempted from this clause.

Females shall not be allowed to assure for Sick-Pay, except as Deposit Members.

RULE 49.—When a Member becomes sick, he shall first communicate with the Medical Officer; and if the Medical Officer consider his illness to be of such a nature as to render him incapable of gaining his livelihood, he shall immediately give notice to the Agent, who shall provide him with a form of Medical Certificate, to be signed by the Medical Officer attending him.

Sick-pay shall commence from the date of the Medical Officer's Certificate, and be payable upon the production of the Sick-pay paper, furnished by the Agent, and signed weekly by the Medical Officer and one Benefit Member of the Committee, on the day or days of their visiting him, if the sick Member

be at the time residing within any Branch of the Society. A week shall be considered to consist of seven days. All Sick-pay must be claimed within a month of the date of recovery from Sickness, or be forfeited.

When a Member is not entitled to the attendance of the Branch Medical Officer, he shall obtain the attendance of some other duly qualified Medical Practitioner; and the Certificates shall in such case be countersigned by the Chairman of his Branch Committee, or by two Members thereof: or, if the Member be not resident within any Branch of the Society, then by the officiating Clergyman of the Parish, or by a Magistrate of the County in which he resides. When a Member is, in the opinion of his Committee, unable to assure for Medical Attendance and Medicines, his Sick-pay Certificate shall be signed weekly by the Chairman or a Member of his Branch Committee.

RULE 50.—A Member shall be entitled to full Sick-pay when he is wholly unable to work, and to half Sick-pay when in the opinion of the Branch Committee and of the Medical Officer, he is able to earn a little, but unable to follow his customary employment. When a Member shall have received full-pay for fifty-two weeks within any two successive years, he shall then receive half-pay: and shall not thereafter be entitled to full-pay again until he has recovered his health, and has resumed and followed his occupation for six successive calendar months, commencing from the day of his ceasing to receive Sick-pay.

A Member assuring for Sick-pay under Table 3 shall be entitled to full-pay for twenty-six weeks, reckoning from the commencement of his sickness or disability; thereafter to half-pay for twenty-six weeks; and thereafter to quarter-pay, without the payment of any Monthly Contribution, during the continuance of such sickness or disability. After ceasing to receive any Sick-pay for six months, such a Member may again be entitled to claim full-pay.

RULE 51.—Sick-pay shall not be due to any Member within six months after his admission; nor while his Contribution, Fines, or other payments are in arrear; nor while he is suffering from any disease or infirmity, the existence of which was not made known at the time of his admission into the Society; or from any disease or injury which he has contracted by profligacy, drunkenness, quarreling, or any act whatever contrary to law; nor while confined in prison, or residing without the limits of the United Kingdom.

A Member who, whilst receiving Sick-pay, shall refuse to answer any questions respecting his health or employment put to him by any Officer of the Society or member of his Branch Committee, or who shall do any work whilst claiming full Sick-pay, or be at any public-house or beer-shop, unless residing in such house, or be from home between sunset and sunrise without the consent of the Medical Officer, or by any wilful act or misconduct shall prevent or delay the recovery of his health, shall forfeit all further claim to Sick-pay during his illness.

PENSION.

(For Assurance Members.)

RULE 52.—No person shall assure for a pension, which shall exceed £30 a year.

RULE 53.—A Pension due weekly, may be paid monthly, quarterly, or annually, at the option of the Member: but if any such Pension be unclaimed more than a year, it shall be forfeited, subject to an appeal to the Central Body.

RULE 54.—If a member to whom a Pension is due, reside beyond the limits of the Society, he shall forward to the Agent of his Branch proof of his identity, signed by the Officiating Minister of the Parish, or by a Magistrate of the County in which he is residing.

DEATH-PAY.

(For Assurance Members.)

RULE 55.—Assurance for Death-pay shall be contributed for according to the rate laid down in Table 4. No person shall assure for a payment at death greater than £50, or less than £2 10s. od.

RULE 56.—No payment at death shall be due on account of any Member, who shall die within one year after his admission into the Society; or who

shall die by sentence of law, by self-murder, or of *delirium tremens*; or in consequence of any disease or infirmity, the existence of which was not made known at the time of his admission; or from any employment of a peculiarly hazardous nature, which he has entered upon after his admission, without the consent of the Central Body.

RULE 57.—A Member above 16 years of age may nominate in writing any person allowed by the Friendly Societies' Acts, to whom a payment shall be made on the Member's death, not exceeding £50; and may revoke such nomination by a written notice to that effect signed by himself, and sent to the Secretary; whereupon the nomination shall be cancelled. The Member shall pay a Fee of threepence for each nomination or revocation.

The Secretary shall keep a book, in which he shall register all Nominations made by Members in writing, and signed by them, delivered at or sent to the Registered Office of the Society.

RULE 58.—Any sum due on the death of a Member shall be paid to the person entitled thereto.

On the death of a Member, the Agent, with the consent of his Branch Committee, may pay to the person entitled, for Funeral expenses, any sum not exceeding one-half of the sum due for Death-pay; provided that the proper Certificate of death and the Policy of the Member be first left with the Agent.

But no money shall be paid by the Society upon the death, otherwise than at sea, of a Member, whose death is or ought to be entered in any Register of deaths, except upon the production of a Certificate of such death under the hand of the Registrar of deaths, or other person having the care of the Register of deaths, in which such death is or ought to be entered.

ENDOWMENT.

RULE 59.—Assurance for Endowment payable at the end of any number of years, shall be contributed for according to the rate laid down in Table 5. No person shall assure for an Endowment greater than £50.

RULE 60.—If a Member, having made an Endowment Assurance on his own account, and not being in arrear of his Contribution or Fines, be desirous of discontinuing his Assurance, such Member shall be entitled to the repayment, without interest, of all sums paid on account of such Assurance, less a Fee of 5 per cent.; and if he die before the Endowment becomes due, all such sums, subject to the aforesaid deduction, shall be repaid to the person entitled thereto, unless he desires to continue the Assurance.

RULE 61.—If any Nominee for whom an Endowment has been made, die before the Endowment becomes due, the Assurer shall have the option, if he be not in arrear of his Contribution or Fines, either of receiving back without any interest the whole amount paid, less a Fee of 5 per cent., or of continuing the Assurance for the benefit of some other Nominee, to be approved of by the Central Body; and such Nominee shall be entitled to all the advantages which the original Nominee would have enjoyed.

But if the Assurer die before the Endowment becomes due, or be unwilling to continue his Contribution, not being in arrear of the same or of his Fines, then the whole amount paid on account of the Endowment shall be refunded without interest, less a Fee of 5 per cent., to or on account of the Nominee; or, at the discretion of the Central Body, shall be converted into a Policy for a smaller sum, equivalent to the total amount of Contributions actually received, payable to the Nominee at the same time as the original Endowment would have been due.

RULES FOR DEPOSIT MEMBERS.

RULE 62.—The Object of the Deposit system is to enable Members to make provision, by the profitable investment of Savings, for the Assurance of Medical attendance, and a payment in Sickness and Old Age. Each Member draws a portion of his Sick and Old Age-pay from his own Fund, and his fellow Members make up the remainder from a Common Fund.

RULE 63.—Any person, Male or Female, may become a Deposit Member; and shall on admission fix the amount of his or her daily Sick-pay.

RULE 64.—A Member on admission shall be enrolled in one of the following

Classes, to be determined by the Branch Committee, subject to the approval of the Central Body, viz:—

Class A.—Males under 35 years of age at the time of admission, in good health, and with no hereditary complaint in their families.

Class B.—Males from 35 to 45 years of age, in good health, and with no hereditary complaint in their families.

Males under 35, of doubtful health.

Males under 35, in good health, but with an hereditary complaint in their families.

Females under 40, in good health, and with no hereditary complaint in their families.

Class C.—Males from 45 to 55 years of age, in good health.

Males from 35 to 45, of doubtful health.

Females from 40 to 50, in good health.

Females under 40, of doubtful health.

Females under 40, in good health, but with an hereditary complaint in their families.

Class D.—Males from 55 to 65 years of age, in good health.

Males from 45 to 55, of doubtful health.

Females from 50 to 60, in good health.

Class E.—Persons inadmissible to any of the above Classes.

A Member's Classification shall, upon his request, be open to revision in his favour at the end of every five years.

RULE 65.—The Monthly Contributions of a Member shall be the same amount as one day's Sick pay.

A Member shall pay twelve Monthly Contributions in the year. He may pay any further sums by way of Deposits, which shall be carried to his Fund. But no Deposit shall be received after a Member is 60 years of age, nor amounting to more than £5 in any one year after a Member is 55 years of age; nor while a Member is receiving Sick-pay; nor while any of his Contributions are in arrear; and a Member shall not be entitled to receive Sick-pay on account of any Deposit until it has been paid six months into his Fund.

Interest shall be allowed, at the same rate as that of the Post Office Savings' Bank, on every £1 which has been standing six months in the Member's Fund.

RULE 66.—The Contributions of Members shall be paid into an Annual Common Fund, from which a part of the expenses of Sick-pay shall be defrayed, and the allowance to the Old Age Fund shall be made.

The balance of the Common Fund at the end of every year shall be proportioned and carried to each Member's Fund, according to the amount of Contributions paid by him during the year.

If the Common Fund be at any time insufficient to meet the yearly Expenditure the deficiency shall be made good by a levy on the Members' Funds, in proportion to the amount of Sick-pay to which each Member is entitled.

RULE 67.—Sick-pay may be sixpence, or any multiple of sixpence, not exceeding four shillings a day; and to this a Member shall be entitled after he has been admitted six months, provided he has then established a Fund of his own.

A Member may increase or reduce his Sick-pay, in accordance with the provisions of Assurance Rule 46; but a Member applying to increase his Sick-pay shall be liable to re-classification.

RULE 68.—Sick-pay shall be provided for partly from the Common Fund and partly from the Member's Fund, in certain proportions depending on the Class in which he is enrolled; namely, a Member in Class A shall draw from his Fund one-fourth; in Class B one-third; in Class C one-half; in Class D two-thirds; and in Class E three-fourths; thus:—

Of every Shilling received by the Member as sick-pay he draws:—

Class A.—From his Fund 3d.

„ the Common Fund.. .. 9d.

Class B.—From his Fund 4d.

„ the Common Fund.. .. 8d.

<i>Class C.</i> —From his Fund	6d.
„ the Common Fund	6d.
<i>Class D.</i> —From his Fund	8d.
„ the Common Fund	4d.
<i>Class E.</i> —From his Fund	9d.
„ the Common Fund	3d.

RULE 69.—The Regulations as to claiming or forfeiting Sick-pay shall be the same as those provided in Assurance Rules 49 and 51, except that Females shall not be allowed to receive more than one month's Sick-pay in cases of Confinement.

RULE 70.—If the Fund of a Member be exhausted, so that he is unable to provide his proportion of Sick-pay, he shall receive as Grace half-pay for the same period as he has continuously drawn full-pay immediately before the exhaustion of his Fund; after which he shall have no further claim on the Society until he has replenished his Fund.

RULE 71.—At 70 years of age the Monthly Contribution and all claims for Sick-pay shall cease, and Old Age-pay may commence.

All Members receiving Old Age-pay shall do so on the footing of a Member in Class A; but no Member shall draw as Old Age-pay more than half the sum to which, for the preceding ten years, he has been entitled as Sick-pay. Members whose Funds become exhausted or reduced by Sickness below £2 before attaining the age of 70, shall be entitled to draw Old Age pay as though their Funds amounted to that sum.

When a Member becomes entitled to Old Age-pay, he may reduce it or discontinue it; but when the Fund of a Member over 70 years of age becomes exhausted, he shall receive as grace Quarter-pay for the same period as he has continuously drawn Old Age pay, after which he shall cease to be a Member.

RULE 72.—Old Age-pay shall be provided partly from the Old Age Fund, and partly from the Member's Fund.

The Old Age Fund shall be raised by a charge of one penny upon every shilling contributed to the Common Fund, by a monthly payment by Members to the Old Age Fund of the amount which they are receiving as daily Old Age pay, and by any balance of capital which shall remain over and above after providing for the Funds of the Members.

If the Old Age Fund be at any time insufficient to meet the yearly Expenditure, the deficiency shall be made good by a levy on all the Members' Funds, in proportion to the amount of Old Age-pay to which the Members are or may be entitled.

RULE 73.—A Member on attaining the age of 70 may withdraw the whole of his Fund without any deduction, together with the amount which he has contributed to the Old Age Fund, for the purchase through the Society of an immediate Government Annuity.

RULE 74.—A Member may withdraw any sum from his Fund, on giving a month's notice in writing to the Agent, provided that he leaves twelve monthly Contributions, besides paying up all arrears to the Common Fund.

RULE 75.—If a Member withdraw his Fund on emigration, or die, before the end of a year, the Contributions he has paid to the Common Fund for that year, less his proportion of the Expenditure, which shall be calculated at the same rate as that of the previous year, shall be repaid.

RULE 76.—On the death of a Member the whole of his Fund, without any deduction, shall be paid to the person entitled thereto.

THE TABLES.

These tables do not contain any provision for expenses of Branch or Central Management.

The Contributions payable under them (except Table 5 relating to Endowments) are regulated according to the age of the Member at the time of admission, and are subject to revision.

No one can be admitted under 10 or over 50 years of age.

TABLE I.

Shewing the Monthly Contribution payable for Life, to assure a weekly

allowance in Sickness up to the age of 65 years, and a weekly Pension of half the amount of such Sickness Allowance from that age until Death.

Age on Admission.	Monthly Contributions payable for		
	Sick-pay 6s. Pension 3s. per week.	Sick-pay 8s. Pension 4s. per week.	Sick-pay 10s. Pension 5s. per week.
Under 14	s. d. 1 0	s. d. 1 4	s. d. 1 8
" 17	1 1	1 6	1 10
" 20	1 2	1 7	2 0
" 23	1 3	1 9	2 2
" 26	1 5	1 11	2 5
" 29	1 7	2 2	2 8
" 32	1 9	2 5	3 0
" 35	2 0	2 8	3 4
" 38	2 3	3 0	3 9
" 41	2 7	3 5	4 4
" 44	3 0	4 0	5 0
" 47	3 5	4 7	5 9
" 50	4 0	5 4	6 8

A. G. F.

Under this Table, any even sum from 6s. up to 30s. a week in Sickness, and from 3s. up to 15s. a week in Old Age, may be assured subject to the Rules.—*See particularly Rules 48 to 54.*

TABLE 2.

Shewing the Monthly Contribution payable for Life, to assure a weekly allowance in Sickness up to the age of 70 years, and a weekly Pension of half the amount of such Sickness Allowance from that age until Death.

Age on Admission.	Monthly Contributions payable for		
	Sick-pay 6s. Pension 3s. per week.	Sick-pay 8s. Pension 4s. per week.	Sick-pay 10s. Pension 5s. per week.
Under 14	s. d. 0 10	s. d. 1 2	s. d. 1 6
" 17	0 11	1 2	1 6
" 20	1 0	1 4	1 8
" 23	1 1	1 6	1 10
" 26	1 2	1 7	2 0
" 29	1 3	1 8	2 1
" 32	1 5	1 11	2 5
" 35	1 7	2 1	2 8
" 38	1 9	2 4	2 11
" 41	1 11	2 7	3 3
" 44	2 2	2 11	3 8
" 47	2 6	3 4	4 2
" 50	2 11	3 10	4 10

A. G. F.

Under this Table, any even sum from 6s. up to 30s. a week in Sickness, and from 3s. up to 15s. a week in Old Age, may be assured subject to the Rules.—*See particularly Rules 48 to 54.*

TABLE 3.

Shewing the Monthly Contribution payable for Life, to assure the following weekly allowance in Sickness for Life, in accordance with the provisions of Rule 50.

Age on Admission	Monthly Contributions payable for					
	6s. per week		8s. per week		10s. per week	
	s	d	s	d	s	d
Under 15	0	9	1	0	1	3
" 20	0	10	1	1	1	5
" 25	0	11	1	3	1	7
" 30	1	1	1	6	1	10
" 35	1	3	1	8	2	1
" 40	1	5	1	11	2	5
" 45	1	8	2	3	2	9
" 50	2	0	2	8	3	4

A. G. F.

Under this Table, any even sum from 6s. up to 30s. a week may be assured subject to the Rules. See particularly Rules 48 to 51; and observe that the operation of this Table is expressly regulated by Rule 50, paragraph 2.

TABLE 4.

Shewing the Monthly Contribution payable for Life, to assure a sum of £5 at Death.

Age on Admission	Monthly Contribution	
	<i>d</i>	
Under 30	0	2
" 40	0	3
" 50	0	4

A. G. F.

Under this Table, Payments at Death may be assured up to £50, subject to the Rules.—See particularly Rules 55 to 58.

TABLE 5.

Shewing the Quarterly Contribution payable to assure a sum of £10 by way of Endowment at the end of a certain number of years.

Years	Quarterly Contribution payable for £10	
	s	d
5	9	4
6	7	8
7	6	6
8	5	7
9	4	11
10	4	4
11	3	11
12	3	7
13	3	3
14	3	0
15	2	9
16	2	6
17	2	4
18	2	2
19	2	0
20	1	10

A. G. F.

Under this Table, Endowments may be assured for the benefit of the Member, or his or her Nominee, from £10 up to £50, subject to the Rules.—
See particularly Rules 59 to 61.

TABLE 6.

Shewing the Single Payment in ready money, which will redeem a Monthly Contribution of one penny.

Age last Birthday at time of redemption of contributions	Amount required when the Contribution is payable		
	Until 65 years of age	Until 70 years of age.	For life
	£ s d	£ s d	£ s d
15	1 0 9	1 1 1	1 1 6
16	1 0 6	1 0 10	1 1 4
17	1 0 4	1 0 8	1 1 2
18	1 0 1	1 0 6	1 1 0
19	. 19 11	1 0 4	1 0 10
20	. 19 9	1 0 2	1 0 8
21	. 19 7	1 0 0	1 0 7
22	. 19 4	. 19 10	1 0 5
23	. 19 2	. 19 7	1 0 3
24	. 18 11	. 19 5	1 0 0
25	. 18 8	. 19 2	. 19 10
26	. 18 5	. 18 11	. 19 8
27	. 18 2	. 18 9	. 19 5
28	. 17 11	. 18 6	. 19 3
29	. 17 8	. 18 3	. 19 0
30	. 17 4	. 18 0	. 18 9
31	. 17 1	. 17 9	. 18 7
32	. 16 10	. 17 6	. 18 4
33	. 16 6	. 17 3	. 18 2
34	. 16 3	. 17 0	. 17 11
35	. 15 11	. 16 9	. 17 8
36	. 15 7	. 16 6	. 17 6
37	. 15 4	. 16 2	. 17 3
38	. 15 0	. 15 11	. 17 1
39	. 14 8	. 15 8	. 16 10
40	. 14 5	. 15 5	. 16 7
41	. 14 1	. 15 1	. 16 5
42	. 13 9	. 14 10	. 16 2
43	. 13 4	. 14 6	. 15 11
44	. 13 0	. 14 2	. 15 8
45	. 12 7	. 13 10	. 15 5
46	. 12 2	. 13 6	. 15 2
47	. 11 9	. 13 2	. 14 10
48	. 11 4	. 12 9	. 14 7
49	. 10 10	. 12 5	. 14 3
50	. 10 4	. 12 0	. 14 0

A. G. F.

Under this Table a Member may make a single payment for the *whole* of his contributions; but no redemption of a *portion only* can be made.

The following rules are here given, by permission, from a most successful Working Men's Benefit Society worked upon the yearly system:—

RULES.

I.—TERMS AND CONDITIONS OF MEMBERSHIP.

a. New members must be proposed and seconded by two members of the club, be between 18 and 50 years of age, and produce a medical certificate of good health. Forms of application to be obtained of the secretaries.

b. CONTRIBUTIONS.—Each member must pay 1s. the first week, and 6d. per week afterwards; 1s. on the death of a member or a member's wife.

c. New members must pay all contributions due from the first week of the club year; must be proposed by a member of the club, their names to be left one week with the committee; must be free from any constitutional disease or bodily ailment when proposed, and must reside within the parish or district.

d. Members admitted in violation of this rule may be afterwards expelled and their contributions forfeited to the society.

e. A new member means one who has not been a member in the previous year.

f. Every member must purchase a copy of these rules.

2.—BENEFITS OF MEMBERSHIP.

a. Members will receive relief in sickness 10s. per week; sick members to receive full pay for 13 weeks, half pay for the next 13 weeks, and quarter pay for 26 weeks. Should the funds be insufficient, the sick members to be paid according to the weekly contributions.

b. On the death of a member, *his widow or nearest relative* shall receive 1s. per member, and on the death of a member's wife he will receive 1s. per member.

c. No new member can receive any benefit from this club until 3 weeks after the date of his admission; and any member being 3s. in arrears, shall not receive any benefit for one week after his arrears are paid up.

d. Declarations of sickness must be sent to the secretary before 12 o'clock on the day from which the sick member wishes his relief to commence, and no member will receive any pay unless the certificate provided for that purpose is signed once a week by the doctor. Forms of certificate may be had of the secretary.

3.—MANAGEMENT OF THE CLUB.

a. The management of the club shall be in the hands of the officers of the Working Men's Institute.

b. The secretaries and one of the committee (appointed by them in turn for one month) shall attend every Monday night at the club-room, from 8 till 9.30 (Bank Holidays excepted) to receive contributions of members, and if either of them is absent he must depute a member to act in his stead.

c. The quarterly nights shall be marked (q) on the members' cards. The secretary shall send notice to those members who are 3 months in arrears.

4.—FINES.

a. Secretary for neglect of duty, 2s. 6d.; committee, each 6d.; members in arrears 4 weeks, 2d., and 2d. for every additional week. Notice of arrears from secretary, 2d. Any member neglecting to attend to secretary's notice may, after a fortnight from date of same, be expelled, and his contributions forfeited at the discretion of the committee. Any member not paying all arrears and fines on quarterly night will be fined 2d.

b. Any member receiving relief in sickness, if found frequenting the public-house, drinking to excess, staying out of doors after 7 p.m. in the winter, and 9 p.m. in the summer, or in any way retarding his recovery, will be fined 5s., or may if the committee think fit, be expelled.

5.—APPLICATION OF FUNDS.

a. The funds shall be applied to the relief of sick members, as per rule 2. At the close of the year the surplus funds shall be equally divided amongst the members, subject to the following deductions, viz.:—secretary's fee, 1s. per member; fee to committee, 3d. per member; auditing accounts, 5s., and in case of non-members of the Working Men's Institution, 1s. each for gas, firing, &c.

b. The accounts of the society shall be audited half-yearly. Each Auditor shall be paid a fee of 1s. 3d.

c. Any case not provided for by these rules shall be decided by the committee.

SPECIMEN OF MEMBER'S CARD.

CONTRIBUTION CARD.									
No.....		Mr.....							
188 - .		Fines Dth.							
DEC.			21	28					
JAN.	4	11	18	25					
FEB.	1	8	15	22					
MAR.	1	8q	15	22	29				
APR.	5	12	19	26 bh					
MAY	3	10	17	24	31				
JUN.	7	14q	21	28					
JUL.	5	12 bh	19	26					
AUG.	2 bh	9	16	23	30				
SEP.	6	13q	20	27					
OCT.	4	11	18	25					
NOV.	1	8	15	22	29				
DEC.	6	13q							

Those marked (q) are quarterly nights.
Those marked (bh) are bank holidays.

For a Women's Benefit Society the following alterations and additions should be made :—

Under 1, b, Contributions, substitute *husband for wife*.

“ “ “ add 1s. *per quarter doctor's fee*.

Under 2, a, “ substitute *women 8s., per week*.

“ b, “ “ *her husband or nearest relative, also husband for wife*.

“ c, “ add *No member can receive relief until one month after confinement*.

An additional rule may be :—“ A visitor shall be appointed who shall visit the sick members weekly, and pay them their allowance, taking a receipt for the same, which they shall deliver to the Secretary, on or before the next club-night.”

BOOK CLUBS.

The Book Club is an excellent parochial institution when a sufficient number of members can be found to support it. While the Reading-Room supplies healthy reading for those who may care to avail themselves of its privileges; there are many who prefer to read at home. The Book Club, if properly managed, will supply all that is required in the way of good books and periodicals.

A few simple rules will be generally sufficient to secure the orderly working of a Book Club. The following have been found practical:—

RULES.

1.—The Members shall not be less than twelve, or more than twenty-four in number.

2.—The management shall be vested in all the Members who shall elect two of their number to be Treasurer and Secretary.

3.—New Members shall be elected by ballot, as vacancies occur.

4.—An admission fee of 2s. 6d. or 5s. shall be paid by each Member.

5.—Each Member shall purchase, at the commencement, a book of the value of 2s. 6d. or more. Such books, after circulation among the Members of the Club, shall, after six months, become the purchasers' own property.

6.—Each Member in turn shall, through the Secretary, add one new volume to the Club each year, of value not less than 10s. or 7s. 6d. Such books, after circulation among the Members during a given period, shall become the purchaser's own property.

7.—All Members shall have equal privilege in the use of books; priority of turn being determined by seniority of membership, or other arranged alphabetical order.

8.—The Secretary shall arrange for all new books to be neatly covered, with a list of the Members' names pasted upon the cover, giving the order of circulation with limit of time up to which each Member may retain the books.

9.—Each Member shall pass on the book or books in hand to the next Member on the list, on or before the date specified. A fine of 3d. per day shall be the penalty of neglecting to carry out this rule. *This should be strictly enforced.*

10.—A half-yearly meeting, for the purpose of discussing business, and to arrange for new books, shall be called by the Secretary, who shall keep a list of new publications likely to be of interest to the Members.

Note.—Magazines may be introduced among the Members,

if desired, but the Book Club will be found to work better without them, especially as magazines are more easily procurable than books.

In a well-worked Book Club of twelve Members, each paying from 7s. 6d. to 10s. annually, a continuous supply of healthy reading may be circulated. The Members thus receive the benefit of from 90s. to 120s. worth of books, during each year, in return for their small subscription which amounts to less than the cost of a shilling annual, or one volume for the book-case.

It often happens, also, that Members are led to purchase books beyond the value required ; so that the Club receives the advantage of better books, without any increase of expenditure.

The Book Club may be well-worked in addition to the Lending Library, which also provides for Home reading, inasmuch as the books purchased become the property of the Members each year.

BOOK DEPOTS.

In large town parishes, the principal Book Societies, such as the Society for Promoting Christian Knowledge; The Religious Tract Society; The Bible Society; The Church of England Book Society; The Church of England Book Hawking Society; The National Society, besides some of the Church Publishers, have depôts, or branch societies, for the sale of their books and publications. Why should not this system be introduced into small towns, and even villages, where some active Church-worker, or the school teacher, would be found willing to undertake the management? A layman is best fitted for this office, because the people would prefer to make their little purchases from a layman, rather than trouble their clergyman in the matter. A cupboard or small room could be set apart for this purpose.

It would not be wise to purchase a large stock of goods; but a few Bibles, Hymn-books, Prayer-books, etc., are never out of place, and probably some of the above-named Societies would supply a few publications on sale or return, to increase the stock if necessary.

Such a depôt might be used to select the school prizes from, also Baptism Cards, Reward Cards, Christmas, New Year's and Easter Cards. Magazines could also be sold, and Missionary papers distributed by such means. Cheap and good Scripture prints such as the coloured ones published by the Society for Promoting Christian Knowledge, National Society, Religious Tract Society, or Parker & Co., of Oxford and London, with Wall Texts, etc., could be supplied on an easy monthly or weekly payments system, to adorn the walls of the cottages, and so take the place of the badly-designed prints often seen there.

All should, however, be under the management of the Clergyman and his committee. They could in this way introduce only those books, magazines, pictures, etc., which have a healthy Church tone about them; or be useful for parochial distribution.

Another plan would be for several parishes to unite in making an arrangement with some respectable small Bookseller in the neighbourhood; and let him be the accredited agent for Church publications. By this means publishers would open an account with him, and a better selection of books, pictures, etc., could be obtained without risk of bad stock to the Committee, or to the layman in charge of the Depôt.

BOOT AND SHOE CLUB.

This is distinctly a Club for Children. It may be connected with the attendance of either Sunday or Day Scholars, or both, in this way :—

(a.) **For Sunday Schools.**—Each child present at the opening of both the Morning and Afternoon Meetings of the School may pay 1d. into the Boot Club each week. *Monday morning is a good time to collect payments.*

This will always be found to encourage parents to send their children regularly and punctually to the Sunday-school, it being a continuous system of reward for the same.

(b.) **For Day Schools.**—Each child present at the opening of all the attendances of the Day-school during the week may pay 1d. on Friday afternoon into the Boot Club.

For the same cause this will greatly help the Day-school attendance of the children; but the rule of early and punctual attendance must be strictly enforced. Small coloured tickets might be given each day, or each week, to mark this, as well as the ordinary Club Card, where payments are registered in order to keep up the interest among the children.

The advantages of the above plan are :—

1. The parents are induced to send their children regularly to school, in order to receive the benefit of the Boot Club.
2. The children attending school regularly are provided with good boots to wear during the bad weather.

Subscriptions should be collected for the purpose of adding a small sum to the savings of each child proportionately, to the amount paid in during the year, *e.g.*, a halfpenny to every penny paid in makes a suitable addition for the purchase of boots each winter season.

The first of October is a good time to pay out the Boot and Shoe Club, because it is desirable that the new boots should be supplied before the wintry weather sets in.

The supply of Boots should be contracted for by some respectable boot-maker, if possible living in the parish. Should there be two or three resident boot-makers the contract may be divided, and the parents have a choice where their cards may be drawn upon, or what is better the whole be equally divided among the tradesmen.

Home-made hand-sewn Boots and Shoes should be insisted on, as the children will most certainly suffer if careless parents be allowed to purchase cheap boots. This may appear a small

matter, yet cases of parents purchasing cheap useless boots are continually met with, and often surplus money is used to pay off old debts with the shopkeeper.

A convenient form of card for the use of Shoe Clubs is the following, arranged by the author. Space is here given for fifty-two weekly payments of *1d.* The date should be entered each week and the *1d.* placed in the next column. When a child has been absent for any other cause *besides sickness* (when

No. 1.

[illegible]

Upon the back may either be printed or written, the following:

Order drawn upon ¹_____ for shoes to amount of ²_____
for ³_____

Secretary_____

¹ Name of Tradesman. ² Amount of Ticket. ³ Name of Member.

payment should be excepted) the date should be entered and a small horizontal line, thus — drawn, to show non-payment upon that date.

Another useful form of Club Card is the following:—

No. 2.

No. BOOT CLUB. 183 RULES.									
1. This Club is for the benefit of children <i>above four years of age</i> attending School, to assist them in purchasing strong Boots.									
2. Payments to be made by each child itself every Monday morning after School.									
3. Any child omitting to pay for four weeks, loses the benefit of the Club, and the money subscribed will be returned.									
4. An addition will be made at the end of twelve months to the savings of each child, whose good conduct and attendance have deserved it.									
5. The Boots not to be made until paid for in September.									
Oct...	—	—	—	—	—	April	—	—	—
Nov.	—	—	—	—	—	May	—	—	—
Dec.	—	—	—	—	—	June	—	—	—
Jan...	—	—	—	—	—	July	—	—	—
Feb.	—	—	—	—	—	August ..	—	—	—
March	—	—	—	—	—	September	—	—	—
						Total.....			
						Added			
						To receive			
Signed,									

On the back of each Club Card should be printed the following:—

Child's Name.

Age.

Parent's Name.

Address.

Order for Boots drawn upon.

CHARITIES, Including Relief Committees.

ALSO CHARITY ORGANISATION SOCIETY, METROPOLITAN VISITING
AND RELIEF ASSOCIATION, AND SOCIETY FOR THE RELIEF OF
DISTRESS.

The best way of dispensing Charities has always been a source of anxiety to the clergy, so that it would be well if the entire management of such matters could be vested in a committee of Church workers, either with the clergyman as chairman or not, as he may think best.

Where a Church Council or a body of Church workers, such as a *Samaritan Society*, exists in a parish, the administration of this section of the Church's work may profitably be entrusted to it to work efficiently and without partiality. As a body the most deserving cases of necessity could be relieved, and all applicants' claims be justly considered and dealt with in a fair manner. But as Church Societies are the exception at present rather than the rule, the clergyman must look for other helpers to aid him in carrying out this difficult and often thankless task.

The next best persons to be called in to do this are the churchwardens and other parish officers, with two influential laymen (*such as landowners, farmers, or tradesmen,*) and two Church workers (*ladies or otherwise*), who may have a good knowledge of the homes and needs of the parishioners by reason of having frequently visited them there.

Having formed this Committee of Relief, who shall act as trustees of the charity, whether money or kind, *e.g.*, bread, coals, or clothing, as left by the donor for annual distribution, the next step must be to draw up one or two simple definite rules to guide them in carrying out the scheme of dispensing the charity in question.

Let the rules be few and conclusive, so that neither doubt nor controversy may arise between members of the Relief Committee.

Some such rules as the following may be found useful:—

1. The Relief or Charities Committee have the sole right of dispensation, and where rival claims or disputes arise, have the power to decide finally.
2. Only necessitous cases can be dealt with (unless the charity extends to all of a certain class, *e.g.*, widows over 60 years, etc., when the original wish of the donors should be carried out in full).

3. Each member of the Committee possesses a single vote, and the Chairman alone two votes.
4. A Register of Aided Cases shall be kept by a member of the Committee, who shall act as Secretary, and take down minutes of each meeting held for consultation or other matters.
5. The Incumbent of the Parish shall be the Chairman, unless he so desire it that a layman shall accept this office. Other members of the Committee shall be elected every three years, and vacancies shall be filled up by the ballot of the existing Committee as they arise.
6. The funds and property (be it land or otherwise) in which the Charity is vested, shall be under the supervision and control of the Committee, who shall act lawfully and in accordance with the original design of the donor or donors, so far as is compatible with present circumstances.

These remarks do not apply to the Offertories, or to money collected for any special object, *e.g.*, the relief of the sick, poor, or aged in times of distress, but to legacies, endowments, and charities bequeathed by individuals for the benefit of the poorer classes.

While it is universally acknowledged on all sides that careless or indiscriminate giving is productive of great harm, it is obviously impossible to give more than the most general directions how to act in this delicate matter.

The question, "*How can we best relieve our deserving poor?*" has been ably discussed by the late Dr. Norman Macleod, in a pamphlet reprinted from *Good Words*.* (Isbister & Co., Ludgate Hill, E.C.) Dr. Macleod there asks three questions:—

- “1. How are the charitably disposed in a great city to be brought into contact with the poor?
2. How is personal visitation possible?
3. Is each man to search out the poor for himself, or is any association practicable by which the work can be done in a methodical and satisfactory manner?”

This, then, is the great problem that Dr. Macleod sets himself to solve, and he does this in the most practical way by setting down a statement of facts as to what has been so well carried out in America, that he urges the same plan for a trial at home, as a means to relieve the poor of our overcrowded streets and courts, in London and other large towns.

The American Association mentioned by Dr. Macleod was formed in the year 1844, with the general object of "*The elevation of the moral and physical condition of the poor; and so far as compatible with these objects, the relief of their necessities.*"

The Relief Society is named, "THE NEW YORK ASSOCIATION

* "Our Deserving Poor." By Rev. Norman Macleod.

FOR IMPROVING THE CONDITION OF THE POOR." When this admirable Association was formed, it had to combat with many existing societies for the distribution of alms, "*and a Poor Law was in full operation dispensing a large amount of funds.*"

In the face of all this pauperism increased, so at last a committee was appointed to report upon the causes of failure of existing Societies, and to frame a new and more successful system of dispensing relief.

Dr. Macleod goes on to say that this Committee, after minute investigation of the laws and working of these several Societies, came to the conclusion that the following causes, among others, were the primary reason of failure:—

1. The want of discrimination in giving relief, which often caused imposition to arise, and made new wants instead of relieving existing ones.
2. Each Society acted quite independently of its neighbour, and so often became liable to relieve the same cases.
3. No provision was made for visitation in a systematic way, or any personal intercourse formed with the recipients of the charities dispensed.

The first work of the new Society was, in their own words: "*to put an end to street begging and vagrancy, and to visit the poor in their own houses, carefully to examine their circumstances, and to extend to them appropriate relief, and through the friendly intercourse with visitors to inculcate among them habits of frugality, temperance, industry, and individual self-dependence.*"—("*Our Deserving Poor,*" pp. 16, 17.)

To carry out this plan an extensive organisation was formed. A large number of gentlemen were appointed as visitors, who were to report cases to the several Committees of the various districts for further investigation, and, if need be, self-examination before relief was granted.

A code of practical rules were then drawn up to guide the working of each branch Committee, and to secure uniformity in carrying out the plan. Among others the following rules were strictly adhered to:—

1. To regard each applicant as honest in seeking relief until proved to be otherwise.
2. To give relief only after personal investigation.
3. To give the right thing at the right time—not money, but such articles of medicine, food or clothing, as would meet the special needs of the case.
4. To give only in small quantities, and of coarser quality than might be obtained by labour, except in cases of sickness.
5. To stop relief when it was found the recipient could manage without it.
6. Applicants to be abstainers (unless sickness forbade it), to keep children at school, aiding children in their education,

and apprenticing or providing employment for those of riper years.

7. Not to interfere with persons who would naturally be provided for by the Poor Law Guardians.
8. To encourage self-help in every applicant as a duty to his more needy brethren in distress.

For all further information upon this interesting subject, I must refer my readers to the above-named pamphlet, "*Our Deserving Poor*," by Dr. Norman Macleod. (Isbister and Co., Ludgate Hill.) A perusal will fully repay any who may seek to follow this system further, and see the results of its successful working in New York.

In conclusion I ask, May we not all benefit from its success, by imitating its principles and holding closely by its rules when called upon to act as dispensers of any public charity?

There are three well-known existing Societies for the relief of the poor, the main objects of which it may be well to bring before the reader.

1. The Charity Organisation Society. This is a Society which works largely in the Metropolis, and has also branches in many towns in England, which it is extending. Its object is discriminating relief. It helps after careful inquiry, and seeks to give in the most helpful way, whether by money, given or lent, hospital letter, surgical appliances, convalescent home, etc., etc. Its head office is 15, Buckingham Street, Adelphi, London, W.C.

The following may be found useful in giving information on the work and objects of this Society :—

The "Charity Organisation Reporter," published weekly; subscription 6s. 6d. per annum, post free.

"Questions and Answers about the Charity Organisation Society." 40 pp., at 1d.

The "Organisation of Surgical Aid," a leaflet.

The "Annual Report of the Society."

2. The Metropolitan Visiting and Relief Association. This Society deals with poor parishes of the Metropolis only, and it makes grants only on the condition that a sermon is preached, and a collection made, once in the year in aid of the local Visiting Society. It was established in 1843. Information can be obtained by application to the Secretary, at the office, 46A, Pall Mall, London, S.W.; also from the "Annual Report" (gratis). The "Conditions and Bye-laws" are also published in a leaflet form, and will be sent on application.

3. The Society for the Relief of Distress. This Society also deals with the poor of the Metropolis. Through its

almoners, of which there are now rather more than 100, it helps the local clergy and the district visitors in their aid to the poor. Its object is the relief of distress in any case of need, the condition it requires being that the almoner is to state that the case is deserving.

It follows in its appointment of almoners, the parochial divisions of London. Its office is 28, King Street, St. James's Square, S.W., and there are three Hon. Secs. It publishes an "Annual Report," from which all further information can be had.

CHOIRS.

INCLUDING CHOIR SCHOOLS, CHOIR UNIONS, RULES, SERVICES
OF ADMISSION, BOOKS, ETC.

The Church Choir ranks among the most important of lay agencies, and affords an important sphere of work for both men and boys, as choristers in God's Sanctuary. Great care should be given to select members of a high tone and religious character, and every confirmed member should be a communicant.

The Choir men and boys are Church workers of the highest grade, so that it is often productive of great good to the parish where the Choir members can be formed into a body or guild of lay helpers, from which the clergyman is able to draw his Sunday School teachers, bell-ringers, committee of reading rooms, and other parochial societies, and so form a nucleus of parish helpers.

In forming a Choir it must be remembered that the congregation is greatly influenced by the way the services are conducted, as well as by the general tone and habits of the members.

Always encourage your Choir men and boys to be punctual and regular for both services and the weekly practice. Rewards should be given, in a voluntary Choir, as circumstance and funds admit to carry out this point. Book prizes, entertainments, where members should be admitted free of charge, Choir teas or suppers, attendance at choral festivals, summer excursions, suggest the best means of doing this. The Incumbent and other clergy should always preside and accompany such gatherings as the head of the Choir.

Again, music distasteful to the members should be avoided. It has happened that the introduction by the teacher of some particular system of chanting (whether Anglican or Gregorian), or too difficult music, such as hymn tunes in a minor key, and elaborate chant services, has caused an unpopular feeling to arise among the members, so that in a short time interest and zeal in the work have been lost and a general falling off seen in regular and punctual attendance. These may appear to be small matters, but they are none the less important ones.

Cricket, football, and tennis clubs should be formed by the Choir members, with the support of the clergy and other Church workers, and admission into the Choir should give a member a free pass into the reading-room, or other similar institutions in the parish.

Sometimes the additional formation of a brass band, or even a drum and fife band (*see Article on this subject*), may be found a

healthful recreation to the Choir members, and thus provide secular music for use at Concerts, Penny Readings, Evenings for the People, or the School Festival.

The younger members of the Choir may be also received into the Church School free, but this should be explained to be a reward for regular attendance at the Church services and Choir practices, rather than be considered as payment for their services there. Strict registration is necessary to carry out this plan.

"Never slight your Choir in any way" is a maxim to be remembered, for the greater respect you pay to your Choir, the better you will teach each member to reverence his office as an important service rendered to Almighty God.

I am indebted to the Rev. Donald John Mackey, M.A., late Canon Precentor to St. Ninian's Cathedral, Perth, N.B., for the following practical paper upon "Church Choirs and their Management."

CHURCH CHOIRS AND THEIR MANAGEMENT.

I. General Remarks. (a) Choirs are proverbially difficult to manage successfully. Discipline accompanied with a large amount of tact is indispensable. The difficulty arises from the sensitiveness which nearly always accompanies the musical faculty. One has to enlist musical talent, and then restrain it within the bounds of wholesome discipline.

(b) The efficient rendering of the choral worship of God requires the selection of the best voices that can be obtained; in other words, men and boys, possessing as far as may be, three things: musical voices, good ears, and sufficient culture to give them aptitude for the work required. It is hopeless to expect good results from bad material. We sometimes hear sounds coming from a church Choir which would not be tolerated on a concert platform. In the matter of selection, any attempt to parade conceit on the part of individual singers should be rigidly excluded. The airing of such foppery is both a dishonour to God and an offence to every devout worshipper.

II. Church Music a Science. Choirs should be instructed that Church Music is a Science and an Art, and therefore requires careful study. Those who think that simplicity of construction is synonymous with easiness, will fall foul of many a beautiful hymn and chant. Nothing is too simple or easy as to be beneath notice. A chorale is probably one of the most difficult things to render well. The music of the Sanctuary must be treated, not in a sentimental, but in a very business-like way, like any other enterprise, whether secular or sacred: for no amount of pious intention can dispense with the fullest use of legitimate means to attain the end in view.

III. Five Chief Principles. (a) Regularity, (b) Punctuality,

(c) an adequate supply of Books, (d) the recognition of Authority, (e) the maintenance of Silence. These five points are indispensable at all Choir practices; and generally in regard to all choral work required for Church services.

IV. Rules. The fewer the better: but what there are, should be strictly adhered to. It is no use to have an elaborated set of illuminated Choir Rules in an Oxford frame hung in the vestry, if they are practically a dead letter from disuse. All rules should involve the five principles named above. Without regularity or punctuality nothing can be done. Those who come irregularly, prevent the regular members of the Choir from learning new music; those who come late, make a severe tax upon the patience of those who come up to time, and who frequently have to go over again for the benefit of the late comers, music in which they are already perfect. At the same time, the hours for practice should be fixed so as to suit the convenience of the greater number. And in this matter the clergy would do well to set an example. If they drop in late, probably the organist or choir-master will soon do the same, and the practice become unduly prolonged. The elders should consider the young choir lads who may have to go some way to their homes, after a hard day's work. Unless separate books are supplied to each member, talking, inattention, and distraction is sure to follow. Near sight, too, is an obstacle. This rule applies to Psalters and Hymnals; in the case of large folio copies of Services and Anthems, two adults, or three boys at the most, should look over one copy. The necessity of authority and silence is sufficiently obvious. The former must be maintained, even at the expense of any Choir-members who may take offence when it is enforced—whether paid or voluntary. Voluntary Choirs are no more at liberty to exercise their private judgment, or to criticise the rulings, than are the members of any other voluntary organization, *e.g.*: fire-brigades, life-boats, volunteer regiments. There is no compulsion to join, but having once joined, each one must pay a willing obedience.

The following may serve as suggested rules (*other rules may be found on pages 88 and 89*):—

1. That the Choir of ——— Church consist of Members of the Congregation—the men to be Communicants.
2. Visitors may become Members, upon agreeing to the Rules.
3. That Practices be held weekly on _____ at o'clock. At other times, as occasion requires.
4. That a Register-book be kept, wherein the names and attendances of all Members be duly noted; the Precentor or Choir-master to make the entries.
5. That every Member attend regularly and punctually.

6. That unavoidable absence be notified to the Clergyman, Precentor, or Choir-master.
7. That except for sufficient reasons, non-attendance, or late-attendance, being persisted in for one month, the names of such members so absenting themselves be struck off the roll.
8. That a Librarian be appointed, whose duty shall be to look after, catalogue and keep in order the books and music in use.
9. That a copy of the Psalter, Hymn-book, a Bible, a Prayer-book, and Communicant's Manual, be supplied to each Member.
10. That in all cases the ruling of the Clergyman (or Precentor or Choir-master) be final.
11. That silence be maintained at practice.
12. That each Member have a copy of the rules.
13. That each Member be formally admitted to his place in the Choir by the Clergyman. (*See "Form of Service for Admission of Choristers," pages 86 and 87*).
14. That the music be selected a month in advance.

V. Officials. This is often a matter of great difficulty. There should, when possible, be a Precentor, a Choir-master, and an Organist, and happy is the man who can prevail upon all to work harmoniously together. Each should have clearly-defined duties; there should be no over-lapping of authority, no divided authority, but separate duties, all, however, somewhat connected, and in subordination to the clergyman of the parish, who, whether musical or not, must be recognised as the supreme authority in his own church. Very often the organist is Choir-master; but whether the Choir-master is Precentor or not, the Organist, when distinct from the Choir-master, should work in accordance with the instructions of the Choir-master. Sometimes the "professional" element is so strong in organists that they try to hold their own against the Precentors, whom they ignore as amateurs, with the most disastrous and chaotic results. Of course in country Choirs the official element is practically reduced to very small dimensions. The clergyman himself, if musical, or some member of his family, or the school-master, not unfrequently combining all offices in one.

VI. Recitation. It is absurd to try to run before learning to walk. It is equally hopeless to attempt to sing before the elements of ordinary speech have been acquired. Choirs will, then, never be properly efficient, if they have not been practised in the arts of respiration, clear articulation, and recitation or monotone. The psalms and canticles should be monotoned before ever they are sung. There are certain places in the service which are crucial tests of well and ill-trained Choirs.

How often is the music well done, but the words inaudible, or improperly phrased. The following should be avoided: "power-and-the-glory;" "righteous-and-sober;" "dead-and-buried," which are examples of the way in which several words are hurried together as if they were one long word instead of several. Recitation is not only reading on one note; it has a peculiar dignity all its own, when the intonation is uniform, full, and governed by the marks of punctuation, which a hurried delivery wholly destroys. There are certain long verses in the psalms which require great care in regard to this matter. Good and effective recitation is smooth and even, and takes care to begin, continue, and leave off together.

VII. Miscellaneous Hints. (a) No Choir is worth the name which cannot sing unaccompanied. Practices should, therefore, be largely conducted without the organ, except a last rehearsal, so as to be sure all goes well. Moreover, the organ may break down during service, or the organist may be away or unwell; but why should the music, especially in town churches, with their ample resources, suffer? And even in country parishes, it is perfectly possible to get the people to sing without any instrument, if they are led efficiently by some competent person.

(b) In learning a new hymn-tune, it is a good plan to attack it at once unaccompanied, singing the time, or beats in the bar, instead of the words. This gives confidence, avoids irreverence, promotes sight reading, and a truer sense of time and rhythm. It is pleasant to conduct with a baton at practice, but of what good is it, unless the baton is used at service time?

(c) To save time and trouble, it is well sometimes to have some practices for the boys alone of any new music, that they may be familiar with it before going through it with the men.

(d) It is a mistake to omit occasional rehearsals of the immovable portions of the Choral service, *e.g.*, the Litany and Preces; otherwise care will grow rusty, and slovenliness creep in.

(e) It is also well, where the Psalms are recited only, to adopt the same plan as when they are chanted, *e.g.*, recite them antiphonally; one side of the Choir and Congregation taking one verse, the other side of the Choir and Congregation taking the next, and so on, alternatively. This obviates the solo for the clergyman, followed by a mass of voices. The effect is very good when carefully done.

(f) The traditions of the Church have always forbidden women to sit in the Chancel. The female element of Choirs should take their place in the front seats of the nave, or behind the Choir in the transepts.

(g) In very remote country places, it is sometimes found necessary to have the Choir practices after afternoon or evening

services on Sunday, when the people have assembled. In this case the congregation should always be invited to remain and take part in the practice, and in this way congregational singing will be encouraged. It is impossible to have a hard and fast rule alike for town and country, adopting the same principles; each case must adapt itself to existing circumstances. One must not forget the knee-deep mud for a mile or two, often more, through which the lads and men would have to plod on a dark night by lantern light, after a hard day's work. Where the parishes are less scattered than others, the week-day practice may be, of course, more practicable; wherever practicable, it is of course equally desirable.

VIII. Choir Schools. In places where there is daily Choral Service, and the music of a high type of excellence, Choir Schools are almost a necessity. The boys, living under one roof, are always available, and are practised every day, sometimes twice daily, not only in the required music, but in voice culture, exercises, and the like. But they are costly, and should not be attempted without adequate funds to support them. Excellent models of Choir Schools exist in St. Paul's Cathedral; St. Mary Magdalene's, Paddington; All Saints, Margaret Street; King's College, Cambridge; Magdalene College and Christ College, Oxford; St. Michael's College, Tenbury, and other places.

IX. Vestry Arrangements. Neatness and order should prevail here. Some one person should look after the repair and cleanliness of the cassocks and surplices. Each man and boy should have his own peg numbered, with his name on it. The surplices should be uniform in shape and length, so as to show the same amount of cassock beneath.

X. Choristers. In towns, where plenty of boys are to be had, a certain number should be probationers, to become full choristers in time, and to be available in case of sickness or other emergency. A front seat near the chancel should be set apart for their use. In forming a Choir, care should be taken not to choose too many lads of the same age, otherwise their voices will all be breaking about the same time; it is better to have two of seven years, two of eight, two of nine, two of eleven, and so on, having at least four boys whose voices are in best condition.

Country Choirs are drawn almost entirely from the National Schools: according to the amount and quality of the music required for the Parish Church, so should the boys be practised either daily or so many times a week in musical instruction, and where the school arrangements admit, taking groups of the children in class-rooms, where they can receive more individual attention, and the best voices can be the sooner discovered. As to the proportion of voices in a Choir, no pre-

cise rule can be laid down. In the country, you often have to be content with what you can get, not always being able to have what one likes. And in town parishes, only approximate proportion can be aimed at. In highly-trained paid Choirs, there may be an equal number of men and boys; in other respects it is well to bear in mind that the *extreme* voices, *e.g.*, trebles and basses, should preponderate over the *mean*, *e.g.*, altos and tenors, as the fundamental harmony is more apparent. Where altos are scarce, train the lowest trebles to sing second treble or alto, but with great care, otherwise hoarseness may ensue and a good voice be spoilt. Never get any voice to sing in a forced or constrained manner, *e.g.*, out of its natural register. In small Choirs, place the higher voices of all kinds on one side of the chancel, and the lower voices of all kinds on the other; but in large Choirs it is a good plan to mix all the voices together, so that in verse parts, such as require mixed voices for duets, trios, quartets, or semi-choruses, there is no need to borrow a voice from the opposite side.

XI. Processions. By this is meant the ordinary entry of the Choir to the chancel from the vestry, and its return there after service, as well as the more elaborate processions on festivals. Nothing is more dignified and solemn if done well, nothing so unimpressive if done badly. The Choir has to avoid the extremes of hurry and of too slow a pace, and should walk close together at equal distance, with arms uniformly placed, and erect, not swaying about. All should stand at their places in Choir until the clergyman has reached his stall, then all should kneel down together. Moreover, the Choir should stand and kneel when required with precision, not one after the other, and without noise, and should always be ready to begin the hymn or other music, not be scrambling to their legs after it has begun.

XII. The Choir Stalls and Music Library. The choir-desks should be sufficiently raised to avoid stooping, which contracts the chest, and spoils the singing. There should be a shelf or ledge under the book-desk, where all books not being used should be placed, and everything should be cleared off the desk and kept in the shelf, after service. Nothing looks worse than a litter of books tossed about in all directions on the desk. In large Choirs the care of the Music Library is no sinecure. The librarian must keep a catalogue, and also a reference book by which all the music can be traced, whether voice parts or score. Every book should have an index, and there should be another catalogue kept of music suitable for the various seasons, with full details as to voices required, and the time required for performance. The hands should be kept off the choir-books, no leaves turned down, but some ribbon marks used, which should be firmly fixed, and all the places found before service by two boys told off in turn, each taking one side of the Choir.

XIII. Choir Unions. This is one of the best means of keep-

ing the members of Choirs together, in touch with one another, and promoting interest in the work outside their own parish. The Rural-Deanery may well form the basis for combining in this way, or the Archdeaconry, and nothing is so helpful than taking part in a gathering of Parish Choirs in the Cathedral, or other suitable church in the diocese. But the service-book should not be too grand, or beyond the reach of the Choirs, but be well within their powers. The annual excursion to some neighbouring place of interest is always looked forward to, especially in rural districts, where many composing the Choir have probably never seen the sea or their Cathedral City, or, indeed, anything beyond the fields and fences of their own parish. But whatever is done to interest the Choir, care should be taken never to let the high principle be lost sight of, which ought to draw choristers together, and keep up an *esprit de corps*, e.g., love for the work, and a sense of the high privilege permitted them to lead the music of the sanctuary—in the worship of Almighty God.—DONALD J. MACKEY, M.A.

A list of Choral Unions, arranged under the heads of Diocese, Secretary, etc., will be found each year in "The Official Year Book of the Church," published by S.P.C.K., Northumberland Avenue, Charing Cross, W.C.

As the subject of Choir Management is of so much importance, and bears so many shades of opinion as to what is the best method of maintaining efficiency and reverence in rendering the services of the Church, I have ventured to add a second article, written by Rev. W. G. Longden, M.A., which treats the subject in another way.

Mr. Longden is well able to speak upon this subject with authority from his large and varied experience as Curate at St. Andrew's, Wells Street, and Warden of St. Columba's College, Dublin. I therefore here give his paper "On Choir Management," which he has so kindly contributed to THE PARISH GUIDE, as it contains many valuable hints for our younger clergy.

ON CHOIR MANAGEMENT.

The management of a Church Choir must depend so much upon the particular circumstances of the parish, that it is only possible to specify a few general hints and suggestions, which may be adopted or modified to suit the varied circumstances of town and country parishes. The most important element to begin with is to secure the services of a capable organist, whose heart is thoroughly in his work, and of course is a Communicant. A great musical genius utterly without Church sympathy, and a good Churchman though incompetent performer, are to be avoided alike. It is not always advisable that the organist should also be Choir-master. It is in the experience of the

writer that the finest organ-players are seldom successful Choir-masters. The exception is when they are themselves singers, and have been either as boys or men, members of good Choirs. If you have a good organ-player, who is not a singer, he will only probably be too glad to devote his whole energies to the accompaniment, and let an experienced singer conduct the Choir practices. In fact, in town parishes, where it can be carried out, this is undoubtedly the best plan.

In the next place, let the clergy of the church always be present, if possible, at the Choir practices. It is a very great encouragement to the Choir; it is a great help to maintain reverence and decorum, and the Rector or Vicar can then and there decide upon any minor detail on which his opinion may be desired. If the clergy are themselves musical, let them take a part, but don't let them take the lead, or attempt to conduct, unless they are thoroughly competent to do so. Many a clergyman has unfortunately lowered himself in the presence of expert musicians by assuming a knowledge which he did not possess. Let him as a rule take a modest part in the practices. As for the younger clergy, who have no technical knowledge of music, if they will attend regularly well-conducted rehearsals, and follow a part as best they can with the music before their eyes, it is astonishing how soon they will find they can pick up the power of reading music, and rapidly improve, unless, of course, as is sometimes the case, they are utterly devoid of ear.

The question, where should practices be held? In the church, or in a schoolroom, or parish room, or other available room, is often asked. Local circumstances must to a certain extent, decide the answer. If the organ and the Choir in the church are far apart, it becomes an important element in the practice that they should be habituated to keep together, and it will be necessary to hold all practices of the Choir in the church. If this point does not come into consideration, the only available room may be a long way from the church, and then—I write from experience—there is a difficulty in moving all the required books and music to and fro, and at the last minute one important item is apt to be forgotten; this is practically an important difficulty. But if there be a large vestry, or Choir-room, in or close to the church, which can be comfortably warmed and lighted, and there be no particular reason for practising the Choir with the organ, it is far better, for many reasons, to hold Choir practices, as a rule, not in the church, but occasionally, when it may be deemed advisable for special Seasons. I lay a stress on the comfort and warmth, etc., of the room, because it will be found to make the practices inviting and popular to all, and so adds to the ready and cheerful way in which all will set to their work. These minor details are well worth consideration. Another point is, an ordinary school pianoforte is a much better instrument to use for accompaniment than any harmonium

or American organ, however expensive and complicated. These latter are bad for boys' voices; from their monotonous buzzing quality, they are seldom true in tone or indeed in tune, and they possess the peculiar quality of being much louder close to, and less loud a little distance off, than any other instrument. Boys' voices frequently accompanied by a harmonium will invariably be found in the church harsh and grating. There are good strong schoolroom pianofortes now made from about £18 and upwards, by all the leading makers, instruments which in a parish schoolroom would not only be useful for Choir practice, but also for the singing lessons and musical drill of the Day Schools, as well as for Penny Readings and other Parish Entertainments.

Then again, it is a very desirable thing to let a Church Choir get up glees, part songs, madrigals, etc., not necessarily for performance, although they may often come in very useful for parish concerts. But such practice is very good for the Choir, it gives them enlarged experience, improves their expression, draws attention to *pianos* and *fortes*, and so on; and if the practices be held in the school or parish room, it adds to the pleasure of the meeting to end up with a part song or two. I would also add, it very much increases the interest of the Choir members to have frequently some new work in hand, or to revive some old work. To be constantly going over and over again, well-worn chants and hymn tunes is wearisome work to all engaged. The diligent study of new music is sure to make its influence felt in the way in which the old music is rendered by the Choir. Let none of the Choir be allowed to sing without notes, either in the staff or the tonic sol fa notation, as the case may be. This applies especially to boys. If a boy of nine or ten years old, of average intelligence, and some ear for music, is taught to watch the music as he sings, with an occasional few hints about keys, time, etc., he will in a very short time learn to read music. A Choir-master of thirty years' experience, says, that he has taught hundreds of boys to read music from the old notation by this method: but whenever they sing wrong, he explains carefully to them, where and why they are wrong, and sings to them himself the passage as it should be sung. It is best in every Choir for the Rector or Vicar to choose the hymns, and the Choir-master the music, with every possible wish to accommodate each other. It is also very desirable to sing any particular hymn at the expressed wish of any member of the congregation when it can be done.

It will be found a very good plan for one of the Choir members to act as Choir Secretary to keep the accounts and mark the attendances at services and practices. It is impossible in the limits of the present article to discuss the important subject of the choice of music. Whatever hymn-book and chant-book be in use, it is a very good plan to have a set of substantial manu-

script music-books, as every Choir-master is constantly meeting with good hymns and chants, which he may wish to adopt.

To be perpetually tied down to hymn tunes or psalm chants, because they are printed in the books in use, is a dreadful tyranny. Novelty, judiciously used, will be acceptable to every Choir and congregation, but whatever music be selected, let every care be taken that it is good—not simply pretty—but that it is the best that can be found, and the most worthy that can be offered in the sacrifice of praise to the All-bountiful Giver of the great gift of song.—WILLIAM G. LONGDEN, M.A.

Where it is customary to admit the Choir-boys by a special form of service, the following will be found suitable:—

No. I., compiled by the Bishop of Bedford, may be obtained from Wells Gardner, Darton & Co., at 2d. per copy.

NO. I.

SERVICE FOR THE ADMISSION OF CHORISTERS.

Let us pray.

LORD, have mercy upon us.

CHRIST, have mercy upon us.

LORD have mercy upon us.

OUR FATHER, &c.

[*The following Confession to be said all together.*]

HOLY, HOLY, HOLY, LORD GOD ALMIGHTY, Before whom the Angels veil their faces, And in whose sight the very heavens are not clean; We confess that we are unworthy to speak unto Thee. Pardon, O LORD, all our sins, negligences, and ignorances, of the time that is past. Forgive our wandering thoughts, our heedless words, our oftentimes unworthy lives. And grant that, in time to come, we may walk more worthily of our holy office in Thy Church; through JESUS CHRIST OUR LORD. Amen.

O LORD, open Thou our lips.

R. *And our mouth, &c.*

O GOD, make speed to save us.

R. *O Lord, make haste to help us.*

Then, all standing,

GLORY be to the FATHER, &c.

R. *As it was, &c.*

Praise ye the LORD.

R. *The Lord's name be praised.*

Then one of the following Psalms may be sung:—

xv. LORD, who shall dwell.

xxvii. The LORD is my light.

xcii. It is a good thing.

c. O be joyful in the LORD.

cxxii. I was glad.

cxxxiv. Behold now, praise the LORD.

cxlvii. O praise the LORD of Heaven.

cl. O praise God in His holiness.

Then shall the Minister present to each Candidate for admission (who shall be first habited in his surplice, if in a surpliced Choir) such books as may be required, addressing him as follows:—

A.B. Thou art admitted into the Choir of our Church. What thou singest with thy mouth, believe in thy heart; and what thou believest in thy heart

perform in thy life. And may the LORD receive thee as a Singer of the Sanctuary in this world and in the world to come; through JESUS CHRIST our LORD. *Amen.*

Then may be sung

A HYMN.

After which the Minister shall say—

I will sing unto the LORD as long as I live.

R. I will praise my God while I have my being.

Then the following Prayers:—

O ALMIGHTY GOD, who out of the mouths of babes and sucklings art pleased to perfect praise; Mortify and kill all vices in us, that we may praise Thee with true childlike hearts. Give Thy special blessing, we beseech Thee, to Thy servants [*or children*] who have this day joined us in our holy office, and help them always to adore Thee with reverence and godly fear. Keep them, O LORD, from wandering thoughts, from lip-service, from vanity and irreverence, and from whatsoever other sin may most easily beset them. And make us all, we beseech Thee, examples and patterns to each other, and to the Church in which Thou hast placed us, that we may ever glorify Thy holy Name; through JESUS CHRIST our SAVIOUR. *Amen.*

O LORD, who in Thy wrath didst destroy Uzziah for irreverently laying his hand upon thine Ark; Keep us, we beseech Thee, from our besetting sin of taking holy words irreverently within our mouths. May we have grace to be always mindful of the solemnity of the work in which we are engaged; and may our reverence increase as we become more familiar with Thy praises. Teach us to remember always how the holy Angels veil their faces before Thee. And may we so reverently praise Thee here, that hereafter we may, with the Angels, praise Thee in Heaven; through JESUS CHRIST our LORD and SAVIOUR. *Amen.*

The LORD bless us and keep us. The LORD make His face to shine upon us, and be gracious unto us. The LORD lift up the light of His countenance upon us, and give us peace both now and evermore. *Amen.*

No. 2.

A SHORTER OFFICE FOR THE ADMISSION OF A CHORISTER

is taken from "Hints to Choirmen."—London Diocesan Lay Helpers' Association.

Our Father, &c.

O Lord, open Thou our lips.

Ans. And our mouth shall show forth Thy praise.

Then, all standing up, shall be said.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

Minister. What is it then? I will pray with the Spirit and I will pray with the understanding also. I will sing with the Spirit, and I will sing with the understanding also.—1 Cor. xiv. 15.

Then shall be said or sung one or more of the following Psalms:

Ps. xxxiii. 1—9; xcii. 1—6; cxv. 1—10, with Gloria.

Then shall the Minister hand the Psalter or Book of Common Prayer to the Chorister, saying,

Praise the Lord. Serve the Lord in fear and rejoice unto Him with reverence.

Ans. As for me I will give great thanks unto the Lord and praise Him among the multitude.

Let us pray,

Min. O Lord, save Thy servant.

Ans. Who putteth his trust in Thee.

Min. O Lord, send him help from Thy holy place.

Ans. And evermore defend him.

Min. O Lord, hear our prayer.

Ans. And let our cry come unto Thee.

Let us pray.

PREVENT us, O Lord, in all our doings with Thy most gracious favour, and further us with Thy continual help; that in all our works begun, continued, and ended in Thee, we may glorify Thy holy Name, and finally by Thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

THE Lord bless us, and keep us; the Lord lift up the light of His countenance upon us and give us peace, now and for evermore. *Amen.*

(Wells Gardner, Darton & Co. 1d. each, or 9d. per doz.)

CHOIR RULES. No. II.

1. *Nominations.*—That all nominations for admission to the Choir shall be made by the Incumbent; Candidates to be set apart for their work by a Special Service.
2. *Payment.*—That the Choir shall be voluntary (except boys).
3. *Communicants.*—That the adult members shall be communicants (the limit being the next great Festival).
4. *Public-houses.*—That no member shall enter a tavern or public-house on Sundays.
5. *Services.*—That members shall be required to attend the usual Sunday Morning and Evening Services, and, if possible, Evenings of Festivals. If unable to attend, notice should be given to the Choir-master.
6. *Practices.*—That the Practices shall be held on
at — p.m. for boys, and — p.m. for men and boys.
7. *Prayer.*—That all Practices shall be opened and closed with Prayer.
8. *Regularity.*—That regularity and punctuality shall be required of every member.
9. *Talking.*—That members be requested to talk as little as possible in the Vestry, and only in an undertone, and that silence shall be maintained when the bell ceases.
10. *Behaviour.*—That quiet and reverent behaviour shall be at all times required.
11. *Supervision.*—That the Choir shall be under the immediate supervision of the Choir-master.
12. *Disputes.*—That in all cases the Incumbent's ruling shall be final.
13. *Meetings.*—That the Choir shall meet for business purposes, etc., on the last — in each quarter, immediately after practice.
14. *Resignations.*—That members shall be required to give, and also to receive a month's notice before leaving the Choir.
15. *Signing Rules.*—That each member shall sign these Rules in token of his assent to the same.

Choir Collect.—It is suggested that each member should say daily the Choir Collect :—

“ Prevent us, O Lord, in all doings with Thy most gracious favour, and further us with Thy continual help, that in all our works begun, continued and ended in Thee, we may glorify Thy Holy Name, and finally by Thy mercy obtain everlasting life ; through Jesus Christ our Lord. Amen.

RULES FOR A CHOIR. No. III.

1. Members shall be admitted by preference from the Probationary Choir, and subject in all cases to the approval of the clergyman.
2. Regular and punctual attendance at a weekly practice, and at the Sunday services, is indispensable. Members prevented from attending should send word if possible to the Clergyman or Choir-master.
3. Members shall be in the Vestry five minutes before the time of commencing service ; and after robing, absolute silence shall be observed.
4. All members, whether of the Probationary or the full Choir, shall feel bound to support to his utmost the reverence and order due to Divine Service.
5. Every confirmed member shall be a regular communicant.
6. All music shall be at the ultimate choice of the clergyman.
7. A copy of these Rules shall be given to each member, and all members shall consider them final and binding.

VESTRY PRAYERS WITH A CHOIR.

BEFORE SERVICE.

Let us pray.

O Lord, open thou our lips.

R. And our mouth shall show forth Thy praise.

Let Thy priests be clothed in righteousness.

R. And let Thy saints sing with joyfulness.

ALMIGHTY FATHER we pray Thee to send Thy grace into our hearts this day, that we may worship Thee in spirit and in truth. Purify our sinful hearts ; quicken our dulness of spirit ; help our many infirmities. Make us more worthy to lead the praises of Thy Church ; and may we so worship Thee here below, that we may worship Thee for ever hereafter in heaven ; through JESUS CHRIST our LORD. *Amen.*

Or,

GRANT, O LORD, that what we sing with our lips we may believe in our hearts ; and what we believe in our hearts, may we practice in our lives ; through JESUS CHRIST our LORD. *Amen.*

Or,

CLEANSE us, O LORD, and keep us undefiled, that we may be numbered among those blessed ones, who, having washed their robes and made them white in the Blood of the Lamb, stand before Thy Throne, and serve Thee day and night in Thy Temple : for JESUS CHRIST's sake. *Amen.*

AFTER SERVICE.

FORGIVE, O LORD, our many shortcomings, our coldness of heart, and wandering of thought, in Thy service, and keep us evermore in Thy fear and love; through JESUS CHRIST our LORD. *Amen.*

Or,

PARDON, O LORD, our sins, negligences, and ignorances; and teach us to worship Thee more worthily; through JESUS CHRIST our LORD. *Amen.*

(Wells Gardner, Darton & Co. On card, price 2d.)

BOOKS RECOMMENDED FOR CHOIR TRAINING AND USE.

Barrett's Chorister's Guide (Rivington, Waterloo Place), 2s. 6d.

Helmore's Church Choirs (Masters, 78, New Bond Street), 1s.

Helmore's Speakers, Singers, and Stammerers, 4s. 6d.

Helmore's Chorister's Instruction Book, 9d.

Helmore's Eighty Short Exercises, in Eight Lessons, on the Major Scale, 4d.

Rules for Church Choirs, in Appendix to List of Subjects for Courses of Sermons (Church Extension Association, 6, Paternoster Row, E.C.), 3s.

S.P.C.K. Card. No. 1343, "Duty of the Members of a Church Choir."

Sewell's Choir Instructions (Church Extension Association, 6, Paternoster Row), 6d.

Bishop of Bedford's Service for Admission of Choristers, on Card (Wells Gardner, Darton & Co.).

Bishop of Bedford's Vestry Prayers with a Choir, on Card (Wells Gardner, Darton & Co.), 1d.

Hints to Workers. Choirmen, No. 1. London Diocesan Lay Helpers Association, (Wells Gardner, Darton & Co.), 1d.

Choir Register of Attendances.

Hullah's Singing Charts, with modulation (National Society's Depository), 5s. 6d.; 6s. 6d.; 10s.

Troutbeck's Church Choir Training, Novello's Music Primers, 1s.; paper boards, 1s. 6d.

Helmore's Plain Song, Novello's Music Primers, paper covers, 2s.; paper boards, 2s. 6d.

Fetis' Treatise on Choir and Chorus Singing, (Novello, Ewer & Co.), 1s.

Stainer & Barrett's Dictionary of Musical Terms, (Novello), 16s. Compressed Edition, paper covers, 1s.; paper boards, 1s. 6d.

Troutbeck and Dale's Music Primer, (Oxford University Press), 1s. 6d.

For other works see "*The Music Library*," Section IX. of *Church Music*.

CHURCH MUSIC.

BY THE REV. CANON MACKEY, M.A., *late Precentor of Perth Cathedral, N.B.*

It may be convenient to take the several divisions of the subject in order ; but before doing so, the following preliminary remarks are offered for careful consideration :—

1. Two principles should guide both the selection and rendering of all music intended for use in the service of the Sanctuary :

- (a) let everything be done decently and in order ;
- (b) we ought to offer the best we can to God.

The natural corollary to these is the very obvious but not unfrequently one, "*never go out of your depth*," that is, let no music ever be attempted which is beyond the general capacity of the Choir. There is neither reverence, decency, nor order in the painful and ridiculous attempts of choristers to "*get through*" what they are unfit for ; the result is a fiasco, and what should make for worship and edification degenerates into a performance.

2. Bear in mind, that in regard to music, unlike some other arts, there is no Augustan era ; no specific period, within whose limits everything is to be accepted, *nem. con.*, but beyond which, all is to be refused. The spirit of eclecticism must be freely used in the realm of ecclesiastical music, and every age, nation, and creed, must be laid under contribution, just as we never think of expelling certain hymns from our collections, because, perchance, written by Romans or Nonconformists. Merit alone, in music, as in the choice of words, must be the only passport required, the only credentials to be interviewed. Correct musical taste is the true canon for musical selection. It includes the devotional spirit, and the power of endurance.
3. A caution must be added, to beware of the class of music which is sensuous and emotional instead of truly devotional, as referred to above ; music, that is, which is largely chromatic, and deals freely with luscious harmonies. A certain degree of the severe there should be in all Church music, of which dignity and elevation should be the prevailing characteristic. No doubt the sensuous and the emotional phase has its place in missions and open-air services, but we are dealing now with ordinary Parish Churches.

4. Having made a selection of Psalter, Hymn-book, &c., to be used, be very chary of making a change, and of introducing others. Congregations are slow in taking up anything new; they have grown familiar with the old books in use, and they will not find their voices for the new books for a long time. It is better to be uniform in practice, *e.g.*, to have both psalter and canticles, when the latter are sung to chants, from the same source, instead of having one style of pointing for the psalms, and quite another for the canticles. Avoid the use of "special music" as a dangerous precedent for the same reason. Kind friends are always anxious to offer something very beautiful, no doubt by a musical acquaintance, or some other doubtful source, which is squeezed in to do duty for other music, possibly as good or better, and much better known, of course. Provision is made further on for any supplemental music to that in ordinary use, which may be thought desirable.
5. Avoid too frequent changes of chants, even from the collection in use. This is particularly needful for country Choirs to remember. Very often they are not a whit more musical than their rustic friends who sit in the nave, being more ornamental than useful. At any rate they exist as a Choir, for the good of the congregation, who all, or most of them, have voices in their bodies, which one wants to get at. Never mind the monotony; better far have the same chant sung Sunday by Sunday, and week after week, till all know it thoroughly well, and you hear it across a field, behind a hedge, or in your own kitchen, and you have a really good "sound of many voices" in church, than be for ever chopping and changing the tunes, which then never rise beyond a whisper. A good rule is to make any change of music at the different Church Seasons, as they come round.

It must be understood that the following sectional lists are not exhaustive; but they will be found complete as far as they go, and to answer in the main for all practical purposes.

It is not always easy to draw the line between town and country Choirs as regards their musical capacity, as both present several grades; but the asterisk (*) is intended to denote the more easy of the selections to which it is affixed.

I.—RESPONSES.

These may be rendered, (*a*) chorally, (*b*) in unison, or (*c*) in monotone. For the former there is the universally adopted setting by **Tallis**. For **Festal and Ferial use, and in monotone by Barnby**, also an arrangement in five-part harmony for Festival use. For unison use there is the * **Plain Song form by A. H. Brown** (Bosworth and Helmore), **Brief Directory for Morning and Evening Prayer, Litany and Holy Communion**, with

accompanying harmonies (Masters) : which include Festal and Ferial settings of the Litany. It should be remembered that Tallis's Responses are really a four-part harmony superadded to the Plain Song in the tenor clef, to be sung by the congregation, while the choral parts are undertaken by the Choir.

Choirs that are unequal to Tallis should keep to the **Plain Song** (true unison) instead of merely singing the upper stave of music written for four voices : few, if any Choirs, are unequal to this : for any such there may be, there is the method of monotone, which is at least reverent and dignified when well done.

II.—PSALTERS AND CHANT BOOKS.

Of these, very many exist of varying worth. The chief are here named, with their principal characteristics, which call for remark.

A. ANGLICAN.

(a) **The Cathedral Psalter; the Cathedral Psalter Chants**, both edited by Flood Jones, Troutbeck, Turle, Stainer and Barnby. (Novello.)

*(b) **The Psalter**, by Ouseley & Monk. **The Anglican Psalter Chants**. (Novello.)

*(c) **Elvey's Psalter**. (Parker.)

(d) **The Church Psalter and Hymn Book** (Music and Words), by Goss & Mercer. (Nisbet.) Good in its day, but antiquated, and lacks the freshness and vigour of more modern compilations.

(e) **The Oxford and Cambridge Psalter**, by Beard & Gray. (Parker.)

(f) **The Magdalen College Psalter**, by Stainer & Tuckwell, (Bowden.)

(g) **The Manchester Psalter**, by Troutbeck. (Novello.) These three last are more local than general in their adoption.

With such Psalters as have no chant book of their own, any of the following collections may be used, as they contain pretty nearly all the best compositions of the kind :—

1. **St. Paul's Cathedral Chant Book.**

2. **Westminster Abbey Chant Book.** (Turle & Bridge.)

3. **The Anglican Chant Book.** (Dr. E. G. Monk.)

4. **Single and Double Chants.** Edited by E. H. Thorne. (Wells Gardner, Darton & Co.)

All to be had of Novello, in 4 part harmony. It is for every reason better, if possible, to use words and music from the same book.

B. GREGORIAN OR PLAIN SONG.

*(a) **The Psalter Noted**, by Helmore. (Novello.) The pioneer of all subsequent attempts to revive Gregorian or Plain Song Music. Exceedingly clear and simple, having a note for every syllable. Most useful and admirable. Also accompanying harmonies to the above.

(b) **The Merton Psalter**, by Sargent. (Mowbray.)

(c) **The Psalter**, pointed and adapted to the Ancient Ecclesiastical Chant, by Best. (Novello.)

*(d) **The Gregorian Psalter**, by A. H. Brown. (Bosworth). Includes a great many continental chants, which easily lend themselves to choral harmony, which is introduced rather freely; sometimes in the body of the Psalms, always in the Glorias. There is a corresponding edition of the Canticles by the same author, as well as a large sized organ edition, and accompanying harmonies, which should always be used by those organists who are insufficiently trained to supply from the single note the required accompaniment, which should be sufficient but not obtrusive.

The technical directions appear at first a little difficult, but they will soon be acquired by practice and attention.

(e) **The Psalter and Canticles**, by Doran & Nottingham. (Novello.)

*(f) **The Ferial Psalter and Canticles**, by Ravenshaw & Rockstro. Clear and well arranged. The usual stave of four lines is replaced by the modern five lines.

(g) **The Psalter and Canticles, Plain Song Edition**, by Baker & Monk. The latest Gregorian Manual, most admirable, and destined probably to become *the* book of the kind for general use as it becomes better known. The square notation on a red stave of four lines is printed at the top of each page. What specially commends the book is the bold adoption of what is termed the "abrupt mediation" for each of the 8 tones, for the accommodation of certain verses with fewer syllables than others. This *pausa correpta*, or abrupt mediation is simply effected by the omission of the last note.

*(h) **Redhead's Psalter and Canticles with the Ancient Church Tones**. (Metzler & Co. or Masters). Very effective and easy.

There are two Psalters and Canticles, one by Turle, the other by Baker & Monk, which combine both systems, but probably the Gregorian and Anglican methods are better kept apart, and each treated on their own merits.

The books already named, in many cases provide for the Canticles with appropriate chants. Besides these, there are several sets of Canticles arranged to Gregorian Tones with occasional harmony, by Dr. Stainer. (Novello), Four Series.

III.—CANTICLE SERVICES.

Of these there is an almost boundless store, both ancient and modern, severe and ornate, easy and difficult. Nearly all can be had at Novello's.

The following "Chant," and "Unison" Services are all easy and suitable for Country Choirs :—

*A. CHANT SERVICES.

Chant Service in F . . .	Wesley.
„ „ E flat . .	Boyton Smith.
„ „ C . . .	Barnby.
„ „ D . . .	Littleton.
„ „ D . . .	Herbert.
„ „ D . . .	Ouseley.
„ „ D . . .	Trimnell.

*B. UNISON SERVICES.

Unison Service in F . . .	Hiles.
„ „ A . . .	Goss.
„ „ in F (Evening)	E. J. Hopkins.
„ „ C „	W. Macfarren.
„ „ D „	Spark.
„ „ G „	Goss.

*C. COMPLETE SERVICES (including Morning, Evening, and Holy Communion), in Chant Form.

In D . . . Calkin.	In A (unison) Dr. Monk.
„ F . . . Dykes.	„ G . . . Stewart.
„ F . . . Garrett.	„ F (unison) Tours.
„ C . . . W. Macfarren.	„ E flat . . Turle.
„ G (unison) Dr. Macfarren.	„ C . . . Thorne.

Evening Service to Irregular Chants . . . Stainer.

*D. PARISH CHOIR BOOK (Novello). A Collection of Forty-three Te Deum Settings by Modern Composers, effective and easy.

E. MORE DIFFICULT SERVICES.

Aldrich in G.	Calkin „ B flat.
Armes „ A.	„ „ G.
* Arnold „ A.	Child „ G.
Attwood „ A.	* Chipp „ A.
„ „ C.	* Clarke-Whitfield in E.
„ „ D.	* Cobb in G.
* „ „ F.	Colborne „ C.
Bach's Magnificat.	Cooke „ C.
Barnby in E.	„ „ G.
„ „ E flat.	* Creighton in E flat.
* „ „ C.	Croft „ A.
Best „ F.	Distin „ G.
Bird „ D minor.	* Ebdon „ C.
Blow „ E „	Elvey „ A.
Boyce „ A.	„ „ F.
„ „ C.	Faning „ C.
Bridge „ D.	Farrant „ D mincr.
„ „ G.	„ „ G mincr.
* Bunnett „ F.	Field „ D.

Foster „ A.	Ouseley „ B minor.
Gadsby „ C.	* „ „ E flat.
„ „ D.	„ „ F.
„ „ G.	Parry „ D.
* Garrett „ D.	Prendergast in A.
„ „ E.	Prout in E flat.
„ „ E flat.	Purcell in B flat.
* „ „ F.	Reay „ F.
Gibbons „ F.	* Rogers „ D.
Gladstone, F. E. in F.	Russell „ D.
„ W. H. in F.	Selby „ A.
Goss in A.	Shaw „ C.
„ „ C.	Smart „ B flat.
„ „ D.	„ „ F.
„ „ E.	* „ „ G.
Gounod.	* Stainer „ A.
* Greene in C.	„ „ B flat.
Hopkins in A.	„ „ E.
„ „ F.	* „ „ E flat.
„ J. L. in E. flat.	* Stamford in A.
Hoyte in B flat.	„ „ B flat.
* Jackson in G.	* Steggall „ C.
Jekyll „ C.	„ „ G.
Kelway „ G minor.	Stephens „ F.
Kempton „ B flat.	Stewart „ E flat.
* Kent „ C.	Tallis.
* King „ C.	Thackwray in C.
* „ „ F.	Thorne in D.
Lloyd „ E. flat.	Tinney „ D.
Macfarren in E. flat.	Tours „ D.
Mann in A flat.	„ „ F.
* Martin in A.	Travers „ F.
„ „ C.	* Tuckerman in F.
„ „ B flat.	Turle in D.
Mendelssohn in A.	* Walmisley in D.
„ „ B flat.	„ „ F.
Miller in E.	Wesley „ E.
* Nares „ F.	* Woodward „ E flat.
Oakley in E flat.	

IV.—KYRIES.

In places where only portions of the Communion Office is sung, the following collections will be of use, and may in time encourage the whole service to be rendered chorally.

1. Novello's collection of 165 Kyries, edited by Dr. G. C. Martin: an exhaustive book.

2. National Book of Hymn Tunes, Chants, and Kyries, edited by Jefferson. (Patey & Willis.)

3. Church Choir Manual by Potter. (Rivington.)

V.—Holy Communion Services.

A. ANGLICAN.

- | | |
|-------------------------------------|--------------------------------|
| 1. Beethoven in C. | 22. Trimmell in C. (Festival.) |
| 2. Gardner „ D. | * 23. Tuckerman in F. |
| * 3. Gounod Messe Solennelle | 24. „ „ E flat. |
| 4. Hoyte (Festival). | (Festival.) |
| 5. Hummell in B flat. | 25. Ridsdale (Festival). |
| * 6. Mackey „ G. | 26. Weber in E flat. |
| * 7. Monk „ D. | * 27. Woodward in E flat. |
| 8. Ouseley „ B minor. | * 28. Dykes „ F. |
| * 9. „ „ B flat. | * 29. Monk in A. |
| 10. Schubert „ E flat. | 30. Cobb „ G. |
| 11. „ „ C. | 31. „ „ C. |
| 12. „ „ G. | 32. Agutter in B flat. |
| 13. Smart „ F. | 33. Brown (Missa Seraphica). |
| 14. Spohr (from the Last Judgment). | * 34. Tuckerman in A. |
| 15. Stanford in B flat. | * 35. Ouseley „ C. |
| 16. Stainer „ A. | 36. Cruickshank in E flat. |
| * 17. „ „ E flat. | * 37. Calkin „ C. |
| 18. Steggall „ G. | * 38. Garrett „ A. |
| 19. Thorne „ E flat. | * 39. Stainer in F. |
| 20. Tours „ F. | * 40. Elvey „ E |
| * 21. Travers „ F. | * 41. Tours „ C. |
| | * 42. Woodward in D. |

B. GREGORIAN, OR PLAIN SONG.

- * 1. Brown's Missa Quinti Toni. (Novello.)
- 2. Geldart's Missa de Sanctis. (Novello.)
- 3. Plain Song Masses (Church Printing Co.) L.G.C.A.
- 4. Greatheed, S.S. (Novello.)
- * 5. Marbecke.
- 6. Sheppard, from Amien's Liturgy. (Novello.)
- * 7. Walker's Masses :
 - a. Missa de Angelis.
 - b. Missa in duplicibus.
 - c. Missa Regia.
 - d. Missa Imperialis.
 - e. St. Kenelm's.
- * 8. Cobb in E.

* VI.—OFFERTORY SENTENCES.

These have been appropriately set to music by Barnby, Field, Gaul, Martin, and Powell-Metcalf.

VII.—Hymnals.

A. ANGLICAN.

* 1. **Hymns Ancient and Modern.** (W. Clowes & Son.)
Probably the most suitable for general use.

* 2. **Church Hymns with Tunes**, by Sullivan. (S.P.C.K.)

* 3. **The Hymnary**, by Cooke, Webb, and Barnby. (Novello.)

* 4. **Hymnal Companion to the Book of Common Prayer**,
by Bishop E. H. Bickersteth, Cooper and Hopkins. (Sampson
Low & Co.)

* 5. **The Altar Hymnal**: an excellent manual for use at Holy
Communion, Music edited by A. Brown. (Griffith and Farran.)

6. **The Anglican Hymn Book.** (Novello.)

7. **The Bristol Tune Book.** (Novello.)

* 8. **The St. Albans Tune Book.** (Novello.) (Anglican and
Gregorian.)

B. GREGORIAN, OR PLAIN SONG.

1. **Hymnal Noted**, by Helmore. (Novello.)

VIII.—CHILDREN'S AND MISSION SERVICES.

* 1. **The Children's Hymn Book**, with Tunes, by Bishops
Walsham How and Oxenden, Rev. J. Ellerton, and Mrs. Carey
Brock. A capital book in every way. (Novello.)

* 2. **The Children's Service Book**, with music, by Woodward
and Ridsdale. Equally good. (Skeffington.)

* 3. **Mrs. Alexander's Hymns for Little Children**, with music.
Capital for infants. (Novello.)

4. **Lichfield Mission Hymn Book**, with tunes. (Bemrose.)

* 5. **Church Songs**: two series, by Baring-Gould and Shep-
pard. (Skeffington.) Capital for missions.

* 6. **Services of Song**, for use in church or school, or for
lectures. The following are to be had at the Church of England
Sunday School Institute:

- | | |
|----------------------|--------------------------|
| 1. Saviour King. | 6. Sarawak Mission. |
| 2. Life of St. Paul. | 7. Sierra Leone Mission. |
| 3. Man of Sorrows. | 8. St. John Baptist. |
| 4. Harvest Home. | 9. The Holy Land. |
| 5. Metlah Katlah. | 10. The Sacred Seasons. |
| 11. The Child Jesus. | 12. Life of Samuel. |

(a) Advent-tide, by A. H. Brown. (Pitman.)

(b) Passion-tide, by A. H. Brown. (Pitman.)

Rev. H. Twells' Hymnal Oratorios:

- | | |
|----------------------------------|---|
| (a) The Fore-Runner. | } From Hymns Ancient
and Modern, at 6d.
each. (W. Clowes and
Son.) |
| (b) The Prince of Life. | |
| (c) The Apostle to the Gentiles. | |

1. *The Prodigal Son*, by Rev. D. J. Mackey. (S.P.C.K.)

A series is also being issued by Novello at 6d. each, under the editorship of Dr. Troutbeck, including Abraham, Moses, Elijah, Daniel, St. John the Baptist, St. John the Evangelist, St. Peter, etc.

IX.—THE MUSIC LIBRARY.

Copies of the following works should find a place in the Choir Library, as being useful for reference or lecture purposes.

1. **Stainer's Music of the Bible.** (Novello.)
2. **The Choral Service**, by Jebb. (Longman.)
3. **The Organ**, by Rimbault and Hopkins. (Robert Cocks.)
4. **The Law of Organs and Organists**, by Blew. (Reeves.)
5. **Dictionary of Music and Musicians.** (Macmillan.)
6. **The Musician**, in six grades, by Prentice. (Swan Sonnenschein.)
7. **On Tuning the Organ**, by Hemstock. (Weekes.)
8. **On Choirs**, by Fred Helmore. (Novello.)
9. **The Great Tone Poets.** (Bentley.)
10. **The Cultivation of the Speaking Voice**, by John Hullah. (Oxford University Press.)
11. **On the Production and Management of the Singing Voice**, by Dr. Lennox-Brown. (Chappell.)
12. **Practical Handbook for Singers and Speakers**, by Dr. Morell Mackenzie. (Macmillan.)
13. **Music**, by Banister (Text Book). (Bell.)
14. **History of Music**, by Bonavia Hunt. (Bell.)
15. **Musical History and Biography**, by Crowest. (Reeves.)
16. **Barrett's Chorister's Guide.** (Rivington.)
17. **Barrett's English Church Composers.** (S. Low & Co.)
18. **History of Music**, by Naumann and Ouseley. (Cassell.)
19. **Novello's Musical Primers.**
20. **Various Psalters and Hymnals** for reference or comparison.

X.—VOLUNTARIES.

Due restraint should be imposed on the exercise of "extempore" playing, which is too often made the vehicle for display and conceit, at the expense of good taste and devotional feeling. It is an art possessed by few, and used by the greatest masters of it, sparingly. For those who are content to perform the well-considered productions of others, there is abundant material. For skilled players, on large organs, there are:—

1. **Best's Arrangement from the Great Masters.**
2. **The Organist's Quarterly Journal**, by Spark.
3. **Bach's Organ Works**, complete in 4 books, including the Fuges and Sonatas.
4. **Handel's Choruses.**
5. **Passages from the Great Oratorios of Handel, Mendelssohn, Haydn**, etc.

While for less ambitious players there are several collections, original and selected, by the following composers among others:—**Silas, Merkel, Wely, Archer, Smart, Calkin, Frost, Elliot, Morley, Farmer**, etc.

XI.—SUPPLEMENTAL.

Supplemental music should be used sparingly, for reasons already stated, but the following selections have a claim to consideration. They are mostly easy.

1. **Twelve Original Hymns and Tunes**: the music by G. F. Le Jeune. (Novello.)

2. **Supplemental Tunes** to Popular Hymns, including Cross Litany and Service for those at Sea, by Rev. E. Husband. Two series. (Novello.)

3. **Hymn-Tunes** to Hymns chiefly from the People's Hymnal, by Baden-Powell. (Novello.)

4. **Church Militant Hymns**, with tunes by Mason and Cellier. (Church Printing Co.) Excellent for missions and general use.

5. **The Durham Mission Hymn-Book**, by Rev. N. Keymer. (Griffith, Farran & Co.)

6. **Hymns for Mission Services**, by the Compilers of Hymns Ancient and Modern. (Clowes.)

7. **"Onward, Christian Soldiers,"** and other tunes, by Rev. D. J. Mackey. (London Music Publishing Co.)

8. **Hymns and Tunes**, by Rev. W. G. Longden. (Novello.)

XII.—MISCELLANEOUS.

1. Besides the Choir-books in ordinary use, it is well to have a large size **M.S. Music-book**, for the entry of such music as it may be desirable to retain without buying it. The art of the copyist should not be allowed to become extinct.

2. **Salve, Festa Dies**. Processionals for Easter, Ascension, and Whitsuntide by Baden-Powell. (Novello.) They are all most excellent, and within the competency of average Choirs.

3. *a.* **Carols** for Christmas, Easter, Ascension, and Harvest, by Stainer and Bramley. (Novello.)

b. **Ten Carols for Christmas**, a most useful set, to be had of Griffith & Farran.

c. **Metzler's Book of Carols**. (Metzler.)

d. **Neale and Helmore's Carols**. (Novello.)

4. **Redhead's "Miserere,"** and **"Reproaches."**

5. **Choir-book** for the office of Holy Communion, by **Stainer**. (Novello.)

6. **Doran and Thompson's Ritual of the Altar**. (Novello.)

7. The following complete Manuals of the Choral Service:—

a. **Rimbault's Order of Morning and Evening Prayer**, in musical notation for 4-part harmony, with the plain song in the tenor.

b. **Marbecke's Book of Common Prayer.** (Novello.)

c. **Gauntlett's Choral Service of the Book of Common Prayer.** (Masters.)

8. **Home Hymn-book**, with tunes. (Novello.)

9. **Burial Office**, by Boyce, in E minor. (Novello.)

10. **Easy Burial Service for Village Choirs**, by F. Helmore. (Masters.)

11. **Benedicite, Omnia Opera**, by Best, Hoyte, and others. (Novello.)

CHURCH OR PAROCHIAL COUNCILS.

A Church or Parochial Council is a properly constituted Board of Parishioners, selected by the Incumbent of a parish from his role of Communicants, or body of Church Officers and workers, to assist the clergy in all matters relating to the interests and organization of every branch of Church work carried on in the parish.

In these days when the voluntary help of lay workers of both sexes is so highly valued, a Church Council may be a powerful means of securing efficient aid in the management of a parish.

The nature of its work may be so varied as to include :

1. Co-operation and support in Church building or restoration, when the Council will form a select working committee for carrying out this object.

2. Consultation and watching Parliamentary Bills relating to ecclesiastical or parochial matters.

3. The right administration of charities and other parochial aids.

4. Committees for strengthening and properly working any Church Societies formed in the parish, *e.g.* :—

a. Church Defence.

b. Church of England Temperance.

c. Diocesan Organization branches or Societies.

d. Church of England Purity Society.

e. Y.M.F.S. and G.F.S.

5. Aids in Missions, Parochial, Home and Foreign; Clubs; Schools; Insurance; Finance; Church Bells; Public Meetings, and Lay help generally.

The Parochial Council, when properly formed, should be representative, but a public election should be avoided lest the danger may follow of members being admitted who have no genuine desire to aid the Church and her Clergy in their work, and so power be given to any who may thus use it against her interests and welfare.

Any number of members may be elected according to the needs of town and country parishes.

The following are the number found to be representative in two well-formed Church Councils, one of which has been working with success for nearly sixteen years.

A. The Church Council to consist of sixteen members :—

Two Clergy and fourteen Laity, thus :—

Two Churchwardens, Two Ex-wardens.

Ten members of the congregation, who shall be Communicants of the Parish Church.

The fourteen Laity are nominated, half by the Incumbent, and half by the Churchwardens and Congregation at Easter each year.

B. Consists of :—

Two Clergy and eight Laymen, thus :—

Two Churchwardens.

Two Parish Electors, *i.e.*, persons elected by Ruridecanal Conference, such persons being *regular* Communicants.

Two Seat-holders nominated by Incumbent.

Two Sidesmen elected by Church Officers.

All meetings of the Church Council should open and close with prayer.

The Incumbent should take the chair, and, as Chairman, have the casting vote in any matter under discussion.

Few rules are necessary to the well working of a Church Council, but these should be strictly adhered to, and always enforced upon members.

Beyond this general outline, or plan of constitution, it is impossible to give information, as each particular parish must frame its laws to suit its special requirements.

I am, however, deeply indebted to the Rev. W. Allen Whitworth, M.A., Vicar of All Saints', Margaret Street, London, W., for the following practical paper, giving the **Constitution, Procedure, and Bye-Laws** of the Parochial Council of St. John's, Hammersmith, drawn up by Mr. Whitworth, and here used by his special permission.

They are practical, and form a valuable addition to this article for the use of those Clergy who may be seeking information upon this subject of Church Councils.

THE COUNCIL OF ST. JOHN'S, HAMMERSMITH.

CONSTITUTION.

The following fundamental rule prevents the same person from taking part in the Councils of more than one Church :—

Any person, who during the same year, has taken part, or voted in the deliberations or government of any other Church as a member of the congregation, or parishioner of the same (except it be in the election of churchwardens or other officers of a *civil* parish), is disqualified from voting in the election of this Council, and from serving thereon.

The Vicar of the parish is *ex officio* chairman of the Council.

All the clergy of the parish have seats on the Council, and are entitled to take part in discussion, but they have no vote, except in case of equality of lay votes, when the chairman (whether clerk or layman) has a casting vote.

The Council consists of 21 lay members, appointed as follows—

7 by the parishioners, in the same manner as they appoint one of the wardens.

7 by the communicants of St. John's (whether male or female).

7 by the unpaid lay workers of St. John's (whether male or female).

The constitution of the Council may be changed or extended by the Vicar with the consent of the Council, or by the Council with the consent of the Vicar, but not otherwise.

PROCEDURE.

The action of the Council is governed by the following Rules:—

I.—The Council may make their own regulations as to the frequency of ordinary meetings, and as to the hours for which any meetings may be called. But

II.—The Vicar may call a meeting for any day he pleases, so that it be at an hour in conformity with the regulations of the Council.

III.—The Vicar calls a meeting by affixing a notice on the Church door at least one week beforehand. (The Council may appoint a Secretary, if they think fit, to send the notice to every member personally.)

IV.—If any five members require the Vicar to call a meeting, he must call it for some day within a fortnight after the receipt of the requisition.

V.—The Vicar is *ex-officio* chairman, and in his absence he may depute one of the licensed curates to take his place. But if he make no such appointment, the meeting may elect a chairman.

VI.—Each elective body may make its own arrangements as to the time and method of election (subject to appeal to the Council), and members once elected shall be deemed to be in office until their successors are appointed, except when the Council is dissolved under the next paragraph.

VII.—If the Vicar consider that it is desirable to appeal to the people from any resolution of the Council, he may dissolve the Council and require the elective bodies to proceed to a new election. Provided (1) that the dissolution be made in writing, dated within one week of the passing of the resolution upon which the appeal is made; (2) that the writing contain a statement of that resolution; (3) that it be duly published on the Church door on the Sunday after its date; (4) that it contain an announcement of a meeting of the new Council not later than one month after the date of the dissolution.

VIII.—The members of the Council must be men over twenty years of age.

IX.—The Council may make bye-laws to regulate their procedure, provided such bye-laws be not contrary to or inconsistent with any of the foregoing Rules.

X.—The foregoing rules may be altered or revoked by the Vicar with the consent of the Council, or by the Council with the consent of the Vicar, but not by either without the consent of the other.

 BYE-LAWS.

Adopted 13th December, 1881.

1.—There shall be a Committee, consisting of the Vicar and four other Members, one of whom shall be Vice-chairman, and another shall be Secretary to the Council. The Officers shall be elected at the meeting next after Easter Day in every year, and at other times when vacancies occur, and shall vacate their offices at the following Easter.

2.—It shall be the office of the Vice-chairman to take the chair whenever a motion proposed by the Chairman is under discussion (unless it be proposed by the Chairman in the name of the Committee). When the motion is disposed of, the Chairman shall resume the chair.

3.—As soon as possible after the Vicar has given notice of a meeting by Rule III., the Secretary shall post on the church board the agenda, and shall send a circular to each member of the Council, calling his attention to the same.

4.—The Secretary shall act as Treasurer.

5.—All questions to be brought forward at any meeting must be sent to the Secretary 10 days previously, and the Secretary must include them in the agenda paper unless they be judged by the Committee to be frivolous, informal, improper or inopportune. The proposer of any question judged by the Committee to be frivolous, informal, improper or inopportune, may appeal

to the Council against the decision of the Committee immediately after the confirmation of the minutes, at the next Council Meeting, and the Council may direct the Secretary to place the question first on the agenda of the next subsequent meeting.

6.—The Committee will determine the order in which questions shall appear on the agenda paper, and they shall be numbered in this order.

7.—As soon as the minutes of the previous meeting are confirmed or otherwise disposed of, it shall be competent for any member to move "that question No... be struck out of the agenda." If this motion be seconded and carried, the question struck out shall not be re-introduced till after the expiration of 3 months.

8.—When any question on the agenda is about to be discussed, it shall be competent for any member to move "that the Council proceed to question No...." This motion shall not be discussed or amended, but if it be seconded, it shall immediately be voted upon, and if it be carried, the question indicated shall become the question before the meeting (subject to any similar motion in favour of another question).

9.—When any question has been disposed of, the question highest on the paper that has not been discussed, shall become the question before the meeting, subject to any motion under bye-law 8.

10.—At any point in the course of a debate, any of the following motions may be proposed and seconded without speeches, and shall then be put to the meeting without discussion.

(a) That the Council now rise.

(b) That the discussion of the question be adjourned.

(c) That the discussion of the question be adjourned for... months.

(d) That the meeting be adjourned to...

(e) That the question be not further discussed.

If (a) be carried all questions not disposed of shall be placed on the agenda for the next meeting. If (b) be carried the question under discussion shall be placed on the agenda paper for the next meeting. If (c) be carried no division shall be taken on the question, and it shall not be re-introduced till after the expiration of 3 months.

11.—Questions may be brought forward either in the interrogative form—"Is it desirable that....?" or in the form of resolution.

12.—When a question of interrogative form is being discussed, it shall be competent for any member without notice to move a resolution that shall directly answer the interrogation, and not go beyond its terms. If such a resolution be seconded, it shall immediately supersede the original interrogation, and shall become the question before the meeting.

13.—Amendments (properly so-called, and not new questions in the form of an amendment) may be proposed without notice. But when a question has been amended, the Vicar without the Council, or a majority of those present without the Vicar, may require that the amended question shall not be voted upon until the next meeting.

14.—In divisions, a simple majority shall decide, and in case of equality of votes, the Chairman shall have a second or casting vote.

15.—Voting in elections shall be by ballot, in other divisions the voting shall be my show of hands, unless a motion be made and carried that, on this occasion the vote shall be taken otherwise.

16.—Seven members shall form a quorum.

17.—Proxies of absent members shall not be allowed, nor may a poll of absent members be demanded.

18.—Meetings under Rule II. or Rule IV. shall be deemed to be ordinary meetings, and the procedure thereat shall be the same as at a meeting called by order of the Council.

19.—At an adjourned meeting there shall be no new agenda paper, but the business of the former meeting shall be resumed at the point at which it was adjourned, and be proceeded with as though no interval had occurred.

20.—A contribution of 1s. each towards the working expenses of the Council shall be made by the members whenever the Committee declare it to be necessary.

CHURCH DECORATION.

There are not many parishes now where the greater Festivals of the Christian year are not marked by the garnishing of God's House, and Church Decoration has of late years developed into a beautiful art, so as to give employment to Church Workers of both sexes.

In few ways can the love of the parishioners for their Parish Church be better shown, than in the due decoration of its interior with the flowers, fruit, and foliage of Easter, Harvest, or Christmas-time. Many may not be able to give their time to the work, but the whole parish may be more or less interested by being invited to contribute plants, fruit, cut flowers, &c., from their gardens, or even to lend pot-plants from their windows for it. The Clergyman should solicit offerings of this kind on the two Sundays previous to the festival. The poor love flowers; it is astonishing how they appreciate a decorated church, and they will also be found gladly to contribute in their humble way towards such an object.

The Church Workers should be invited to the Clergyman's house some two or three weeks before the time of decoration, to discuss plans, and to prepare any work which may require special time, or labour to execute; *e.g.*, The selection and making of texts, designs, &c. After the nature and extent of the work is thus seen, the band should be divided into sections of two or more persons each; and to each section should be allotted its own part of the work, *e.g.*, altar, font, lectern, pulpit, choir-stalls, windows, pillars, etc, but special care should be given to secure that the whole shall be harmonious in colour and design. Each part should be a contribution in its place to the definite character of the whole. It is sometimes found that particular persons have aptitude for some special part, and there is sometimes a ready common consent that such part should be allotted to them, but in general it is well for the workers to exchange in the parts they take: thus if a section has undertaken the altar at Easter, they might take the font at Christmas, or at the Easter of the next year, or *vice versa*. A spirit of interest is thus maintained, and new talent is discovered. Some apportion the various parts of the work by a lottery, but the better way, surely, is for the Clergyman to make some plan of assignment in his own mind as a sort of foundation, and he will generally find on consultation, that the workers will accept his plan, or that he can readily make such substitution as shall satisfy all concerned. This has the advantage of keeping the whole work under the direction of the Clergyman, as it should in any event be; viz.: by a few kindly

words shewing what the object of all Church Decorations is, "*The Glory of God*," he will easily dissipate any little jealousies which may arise among his workers. A most excellent manual will be found in "*The Art of Garnishing Churches*," by Rev. E. Geldart. (Cox, Sons, Buckley, & Co., 29, Southampton Street, W.C.) Designs are given with full directions as to materials, texts, colours, flowers, &c., for every part of the Church's interior.

The special feature in this book is that it is practical throughout, and does not attempt impossibilities. The Author not only points out the right way of decorating the various parts of the Sacred Building, but he also depicts and warns against the wrong way, thereby drawing a marked distinction between that which is reverent and artistic, and that which is coarse and vulgar, by being out of place, or too showy. A copy of this useful guide should be found in every vestry, for hints and designs to those whose work it is to make beautiful the House of God by floral or other decorations.

Two important rules stand out, which the Decoration Committee should bear in mind. They are:

1. Avoid cheap and paltry decorations, such as tawdry paper flowers, texts or designs, especially if glaring or showy colours be introduced.
2. Do not over-decorate (or do it simply for the sake of decorating) *e.g.*, a beautifully carved reredos, lectern, pulpit, font, or pillar capital, needs no additional decoration in the way of evergreen wreaths, wool or floral panels, &c., for such decorations are draping the beautiful with that which is common and therefore out of place, and nothing but an ill effect can be produced.

Too many of our young friends who may possess more zeal than taste for the work, are apt to convert our churches into flower and vegetable shows by heaping in such an abundance as to destroy effect, therefore it is advisable for the Clergyman, or some able lay-worker, who has both a taste and a knowledge of what is needed, to assume the superintendence of the whole work.

I have hinted at this above, as being conducive to harmony in colour, and uniformity in effect throughout each portion of the decorations.

I.—FLORAL DECORATIONS.

The particular architecture of the fabric should be taken into consideration in floral decoration, and care be given that no part of the reredos, walls, screen, pulpit, lectern, or font be damaged by nails or wire, or the stain marks of wet and decaying flowers and fruit, &c., be left as an eyesore when the decorations are removed.

To avoid the latter, small tins painted a dark olive green,

may be constructed to fit in ledges or niches, and so carry water to nourish cut flowers placed in them. Whenever flowers are used in Church decoration, *do not let art supersede nature*, but always arrange them in their natural form, and as near as possible, they should assume their ordinary manner of growth. Hence it is that pot flowers, and vases or tins for cut flowers, are the best means of arranging them. Again it is well to use only such flowers as will last some considerable time after they are cut. Large flowers like dahlias, hollyhocks, sunflowers, and roses should always be used sparingly and only in certain positions, such as pillar, arch decoration, or upon window-ledges. When sometimes arranged upon a moss groundwork, a rather effective design may be attained.

A good rule is always to use real, fresh flowers when procurable, and preference may be given to those which shall impart Church teaching to the particular festival or season. A useful book on this subject is "*FLOWERS AND FESTIVALS*," by W. A. Barrett (Rivingtons). It comprises an exhaustive list of emblems and designs, flowers and plants, suitable for use, and sentences or texts of Scripture, besides some excellent coloured illustrations of artistic arrangement of floral designs and colouring.

A smaller work is "*PRACTICAL HINTS ON CHURCH FLORAL DECORATIONS*," by a lady (Masters), 1s. 6d. Here will be found practical hints for each part of the Church's fabric and its decoration, with well-drawn designs, table of flowers, colours for festivals, etc.

A plentiful supply of evergreens, with moss for ground-work of floral designs should be provided. The moss may be sometimes sprinkled with water, and then powdered over with chalk-dust or flour to give effect. This decoration is better than using cotton-wool for throwing up colours boldly. Where the latter is used, large surfaces should be avoided, or the effect will be commonplace and poor.

Straw sheeting, and rice, either white or coloured red with cochineal, also form useful ground-work for designs. In either case, a strong liquid glue should be used to secure the design to a cardboard framework, and an outer fringe, or border of fresh moss, adds much to the effect here.

When fresh flowers cannot be procured, several kinds of African everlasting flowers may be used. Some of these are dyed red or golden brown, but the usual colours are pure white or ecru.

The best known varieties are :

1. *Cape Flowers*, large and small, natural colour, pure white, but they are also sold in pink and primrose dyed colours, 1s. 6d. to 2s. 6d. per 100.
2. *Kynsa Flowers*, natural colour, pale yellow, 2s. 6d. per 100.
3. *Table Mountain Flowers*, ecru, or dyed colours, 2s. 6d. to 3s.

4. *Gnaphaliums*, all colours, from 1s. to 1s. 6d. per bunch.

5. *Helichrysums*, all colours, from 4d. to 6d. per dozen.

These may all be obtained of Martin Clare & Co., African Importers, 57, New Broad Street, London, E.C., or from the numerous Church-houses which supply the various kinds of Church decoration (see list below).

II.—TEXTS, DEVICES, AND BANNERS.

These are supplied in silk or other material, canvas, cardboard, paper, straw, and zinc, at a much cheaper rate than they may be made at home, and in great variety by the following Houses:—

Beal & Co., 45, St. Paul's Churchyard, E.C.

Cox, Sons, Buckley and Co., 29, Southampton Street, W.C.

Edward Smith, City Toy Store, Cheapside, E.C.

Church Extension Association, 5 and 6, Paternoster Row, E.C.

W. Baker, Church Furnisher, 106, Wigmore Street, W.

Frank Smith & Son, Southampton Street, Strand, W.C.

Chas. Terry & Co., Little Denmark Street, Soho, W.

Jones & Willis, 79, Edmund Street, Birmingham, and 43, Great Russell Street, London, W.

National Society's Depository, Westminster, S.W.

Society for Promoting Christian Knowledge, Northumberland Avenue, Charing Cross, W.C.

G. J. French, Bolton, Lancashire.

Religious Tract Society, 56, Paternoster Row, E.C.

R. & H. Timperley, Church Decorators, Darwen, Lancashire.

J. Wippell & Co., Church Furnishers, Exeter.

A very effective and easily-made screen is given below. It is portable, and can easily be taken to pieces and packed together after use at the Church's festivals. It was designed and made by the Editor for a country church some ten years since, and it always formed a pleasing addition to the chancel arch. The whole wood work should be painted a dark olive green or deep chocolate so as to throw up any decoration of flowers and ever-greens placed upon it. (*See next page.*)

Books Recommended for Church Decorations.

1. **Geldart's Art of Garnishing Churches**, 3s. 6d. (Cox, Sons, Buckley & Co.) N.B.—This book contains a full descriptive catalogue of materials for use, with prices, &c.

2. **Barrett's Flowers and Festivals**, 3s. 6d. (Rivingtons.)

3. **Goodwin's Floral Decoration for Churches.**

4. **Church Floral Decorations**, 1s. 6d. (Masters.)

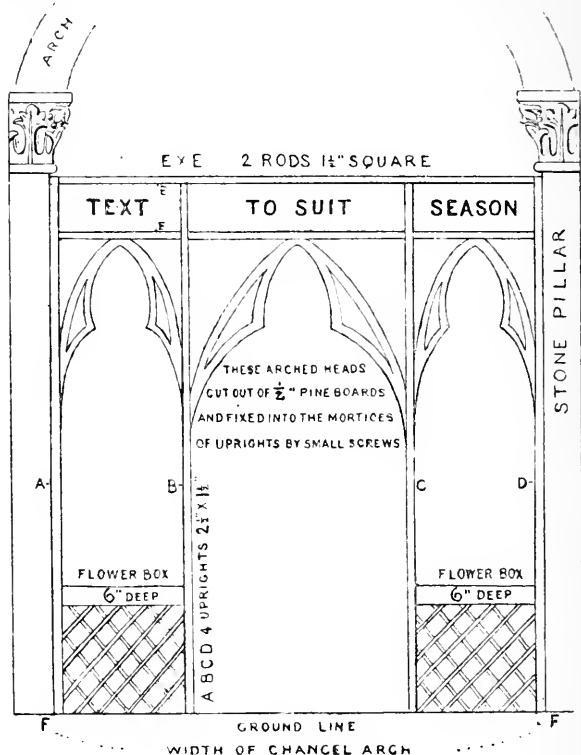
5. **Ecclesiastical and Academical Colours**, 2s. 6d. (Bemrose & Sons.)

6. **Plain Directions for making and fixing Texts, Devices, and Banners**, 1s. (S. B. Beal & Co., St. Paul's Churchyard.)

7. **Notes on the Holy Days of the English Church**, 2s. (Church Printing Co.)

8. **Church Decorations**. (Chas. Terry & Co.)

9. **Calendar of the English Church Union, 1886**. (Church Printing Co.)



10. **The various catalogues of the Church Publishing and Decorative Houses**, most of which contain designs and price list of materials required.

And other books of reference are:—

1. **Boutell's Heraldry**. (Chatto.) 2. **Walcott's Sacred Archæology**. (Chatto.) 3. **Mrs. Jameson's Sacred and Legendary Art**. (Longman.) 4. **W. & J. Audsley's Christian Symbolism**. (Low & Co.) 5. **Rev. C. Brown's Symbolism**. 6. **Symbols and Christian Art**, published privately by the Norwich Archæological Society, 1882. 7. **Hook's Church Dictionary**. (John Murray.) 8. **Dictionary of the English Church, Ancient and Modern**. (Wells Gardner, Darton & Co.)

CHRISTMAS TREES.

The fact that "*Christmas comes but once a year*" is a general excuse for providing extra means of enjoyment and comfort for the children of the poor, and the aged of the parish; and probably no better way of doing this can be found than by the aid of the Christmas tree. This treat forms a most enjoyable finish to a parish tea, or a village feast, when after the body has been satisfied with the Christmas cheer, the eye and mind are gratified with the sparkling leaves and the gaily-decorated boughs of the Christmas tree. The aged and poor look to it for some useful gift of warm clothing, while the children gaze with delight upon its glittering toys.

The Christmas tree, a favourite with young and old, need not be an expensive undertaking, if a little management be exercised in the production in some such way as the following :—

1. A working society of ladies should assemble at regular intervals throughout the year for the purpose of making the materials for distribution at the Christmas tree. All kinds of useful articles of clothing can in this way be produced.

2. The children in the parish schools should devote one afternoon weekly to knitting stockings, cuffs, scarves, gloves, &c., for the purpose.

3. Voluntary workers should be employed at home in making articles of all kinds for it.

4. Subscriptions should be raised among members of the congregation to provide a fund.

5. The proceeds of a concert or lecture should be devoted to the same.

6. Articles left over from a bazaar should be used in this way.

Thus it will be seen that if every middle class household would contribute one garment, or give a small subscription towards the same, a good number of suitable things could be collected each year at very little cost to any one.

Costly ornaments for the tree, if any, should be retained from year to year, and a good number of toys for the young people can be provided at very little expense.

The part of the room where the tree is placed should be curtained off from the company till it is completely lighted up, and then exhibited. This suddenness of exhibition is effective. The children should be prepared to sing carols, &c., at intervals.

All entitled to presents should receive a ticket, bearing on it a number corresponding to that of their present on the tree. The numbers of their tickets should be called out by an attendant dressed in character; the present forthwith passes to old Father

Christmas, seated on his throne, who in turn hands it to the holder of the ticket.

Wherever it is possible to do so, the clergyman should arrange for the produce of the tree, *e.g.*, toys, bought garments, books or pictures, &c., to be purchased in the parish. This plan will interest the shopkeepers in the object, and often they will contribute an extra supply of goods for the occasion.

In villages, and remote parishes, where toys and other suitable tree ornaments and presents cannot be procured, they may be obtained at a cheap rate from :—

Edward Smith, City Toy Stores, Cheapside, E.C.

Shoolbred & Co., Tottenham Court Road, N.W.

William Whiteley, Westbourne Grove, Bayswater, W.

Perry & Co., Holborn Viaduct, E.C.

And most of the principal London drapers, who generally have a special show of toys for Christmas each year, though we would strongly recommend the Clergy to purchase of shops in their own immediate neighbourhood.

CLOTHING CLUBS.

In most parishes it falls to the lot of the clergy to undertake the management and superintendence of the Clothing Club. This is assuredly one of the institutions in which lay helpers can be profitably called in to assist in the work of Secretary or Treasurer.

Rules.—It is all important that good rules should be drawn up and carefully observed in the well-working of a Clothing Club, or it may soon become an abuse rather than a help to the poorer families of the parish. In towns, where other religious denominations have a similar club or clubs for their members, residing in the same parish, such members should not be allowed to join the Church Clothing Club; but when the Church alone provides such an institution it is somewhat difficult to maintain the strict rule that only Churchmen or women may share the benefits of the club, without danger of giving rise to jealousy and ill-feeling between pastor and people. It is well, therefore, for each clergyman to arrange these special matters to suit the circumstances of his own parish. Subscriptions are necessary to carry on the Clothing Club in those parishes where charity money has not been left for such objects.

A balance-sheet should be prepared annually, showing the receipts and payments of all money.

Where possible to do so, the money-tickets of the members should be drawn upon the tradesmen living in the parish, rather than resorting to those of another district; but shop-keepers should be warned against supplying any goods to members before the tickets become due; and also against the custom of giving wines and spirits to those members who purchase goods from them.

In those parishes where no suitable shops are to be found, the committee will do well to arrange with some large draper to visit the parish schoolroom, with a suitable selection of goods for sale to the members.

A strict rule should be enforced about supplying members with other goods in the place of clothes, or the charitable object of the club will be completely frustrated.

Rules as to admission should be framed upon some such plan as the following:—

1. Widows and widowers with families of young children.
2. Labourers with large families.
3. Labourers with small families.
4. Special cases of poor and aged parishioners, who do not come under 1, 2, 3.

Livery servants should not be admitted into the Clothing Club, only under exceptional circumstances, where there are large families.

Member's payments should be made in sixpences; *i.e.*, either

No. A.

Specimen Card for One Year.

Front of Card.

<p>.....CLUB.</p> <p>Name.....</p> <p>From November, 188 , to November, 188 .</p>	May	June	July	August	September	October ..	Total..	G. Total..
	November	December	January ..	February ..	March	April	Total..	Bonus ..

Back of Card.

.....CLUB.

NOVEMBER, 188 .

Order drawn upon.....

for goods to amount of £.....

Secretary.....

Member's Name.....

1, 2, 3, or 4 sixpences paid in each month. *One sixpence* should be the minimum, and *four sixpences* the maximum payment received. Any family being able to spare more than 2s. each month may fairly be considered as able to support itself without the aid of the Clothing Club.

Payment should be made each month upon a certain fixed day, *e.g.*, the first Monday in the month.

Cards should be used which will show all the payments made during the year, with space for adding *Bonus* and *Grand Total*, and on the back, an Order drawn upon some shopkeeper to supply goods to the amount marked thereon.

The following Specimens of Club Cards A. B. C. D. E. will be found useful.

No. B.

No.					
.....CLOTHING CLUB.					
188 .					
RULES.					
1.—Members must be resident in the Parish.					
2.—Payments to be made the first Monday in each month.					
3.—Any Member not paying for three months loses the benefit of the Club, and the money subscribed will be returned.					
4.—An addition will be made at the end of the twelve months to each person's savings, if by their good conduct they are found deserving; those who habitually absent themselves from Public Worship will not be considered such.					
NAME					
	s.	d.		s.	d.
November			May		
December			June		
January			July		
February			August		
March			September		
April			October		
			Total		
			Added....		
			To receive		
Signed.....					

N.B.—On the back may be printed Order Form as on Card A.

CLOTHING CLUBS.

No. C.

Specimen Card for Four Years.

Front of Card.

.....CLUB.

Name

ISS .

	d.	d.	d.	d.
December ..				
January				
February ..				
March.....				
April				
May.....				
June.....				
July.....				
August				
September..				
October				
November ..				
Donation..				
TOTAL..				

Back of Card.

Order upon _____
 £ s. d.

<i>f.</i>	<i>s.</i>	<i>d.</i>
1	1	1
2	2	2
3	3	3
4	4	4
5	5	5
6	6	6
7	7	7
8	8	8
9	9	9
10	10	10
11	11	11
12	12	12
13	13	13
14	14	14
15	15	15
16	16	16
17	17	17
18	18	18
19	19	19
20	20	20
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87	87	87
88	88	88
89	89	89
90	90	90
91	91	91
92	92	92
93	93	93
94	94	94
95	95	95
96	96	96
97	97	97
98	98	98
99	99	99
100	100	100

For Goods to the value of..

Order upon _____

£ s. d.

£	s.	d.
---	----	----

For Goods to the value of..

Order upon _____

£ s. d.

f	s	d
1	1	1
2	2	2
3	3	3
4	4	4
5	5	5
6	6	6
7	7	7
8	8	8
9	9	9
10	10	10
11	11	11
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87	87	87
88	88	88
89	89	89
90	90	90
91	91	91
92	92	92
93	93	93
94	94	94
95	95	95
96	96	96
97	97	97
98	98	98
99	99	99
100	100	100

For Goods to the value of..

Order upon _____

£ s d.

f. *s* *d.*

For Goods to the value of..

No. D.

Specimen of Combined Clothing and Coal Club for One Year.

Front of Card.

.....CLUB, 188 .				
	Clothing		Coal	
	s.	d.	s.	d.
December				
January				
February				
March.....				
April				
May				
June				
July				
August.....				
September				
October				
November				
Total Payments				
Bonus				
TOTAL				

Back of Card.

RULES.

1.—Amount of Interest depends on amount of Subscriptions.

2.—Not more than two shillings per month can be paid into the Clothing Club in September, October, and November.

3.—Not more than sixpence per month can be paid into the Coal Club in these months.

4.—Amounts cannot be transferred from Clothing to Coal or Coal to Clothing.

5.—Persons wishing for full Interest must deposit at least 12s. in Clothing Club.

6.—Persons depositing 6s. or upwards will receive one-third of Interest given to those who deposit 12s.

7.—In Coal Club at least 2s. 6d. must be deposited.

As poor people require their warm clothing at the commencement of winter, November is probably the best month for paying out the Clothing Club.

RULES FOR A CLOTHING CLUB.

1. The management of the Clothing Club shall be vested in a Committee of six persons, of whom the clergyman shall be the chairman.

2. Members shall be admitted each year by the Committee, who shall possess the power of adding new Members, should the funds be sufficient to provide for a higher bonus. *Only parishioners may become Members.*

3. The bonus added each year to the Members' payments shall depend upon the amount of Annual Subscriptions made by Honorary Members for this purpose.

4. Members shall make their payments on the first Monday in each month at o'clock. Such payments to be made in sixpences, viz.:—1, 2, 3, or 4 *sixpences*.

5. Any Member neglecting to pay three times in succession, shall become *ipso facto* dismembered, and the Committee may return all money paid into the Club to such a Member without any addition of bonus, and no bonus money will be added to any Member who has not paid into the Club during the year a total sum of more than 3s.

6. The bonus added will be in proportion to the money paid in up to a total sum of 12s; and any Member who has paid in more than 12s., will not be entitled to a bonus on any sum beyond that amount.

7. The bonus will in general be added at a fixed percentage, but the Committee reserve to themselves the power of granting an additional bonus to any case, at their discretion.

8. The Clothing Club orders will only be available for such articles as come under the head of clothing; any infringement of this rule will render the person, so acting, liable to forfeiture of Membership in the Club.

9. Members shall have the right of themselves naming the tradesman upon whom they wish their ticket to be drawn; but such selection shall be only made from names approved by the Committee.

Yet one word more. Efficient book-keeping is a most important matter in properly working the parish clubs, which may be managed in some such way as the following:—

The Secretary's book should be ruled each page so as to show name of Member paying in, with dated columns for payments, and a quarterly total thus:—

Specimen Page of Club Account Book.

No.	NAME.	ADDRESS.	MONTHLY PAYMENTS.												TOTAL.		GRAND TOTAL.	
			Nov.	Dec.	Jan.	Feb.	Mar.	Apr.	May	June	July	Aug.	Sept.	Oct.	0	9	BON.	TOTAL.
1	Mrs. Wm. Brown..	14, York Street	1s.	—	6d.	—	1s6d	6d.	—	1s.	2s.	—	6d.	2s.	0	9	2	3
2	Mrs. T. Kidd	1, Sadgrove Place..	1s.	1s.	1s.	1s.	1s.	1s.	1s.	1s.	1s.	1s.	1s.	1s.	0	12	3	0
3	Mrs. S. Mills	5, Nolan's Row	2s.	2s.	—	—	1s.	1s.	—	—	6d.	1s6d	—	2s.	0	10	2	6
4	Mrs. J. Pratt	28, Sand's Buildings	2s.	2s.	2s.	1s.	2s.	1s.	2s.	1s.	1s.	1s.	2s.	1s.	0	19	3	0
5	Mrs. M. Strong	Wilson's Yard	1s.	6d.	1s6d	—	—	6d.	—	—	—	—	Money returned	—	—	—	—	—

REMARKS.—1 and 3 are irregular payers and so do not receive full bonus at the end of the year, but a proportionate bonus to the sum paid in at 3d. in 1s.

2 pays regularly and so claims full bonus money, 3s.

4 pays above the sum required for full membership, viz., 12s., yet only receives full bonus money 3s. upon it. (*Rule 6.*)

5 breaks Rule 5, and so receives back money paid in without bonus.

COAL CLUBS.

The remarks given under the head of Clothing Clubs, are applicable here, with one or two small differences.

The main object of a Coal Club is to enable the poorer families in a parish to procure a supply of coals for the winter months, the Coal Club should therefore, certainly, be paid out in October or November, that is, at the first indication of winter.

It is the custom in some parishes for the Members to pay their subscriptions into the Coal Club during the summer months only—say, from March to September, and not during

No. E.

Cards for Weekly Payments.

Front of Card.

..... CLUB. Name														Quarter-ly Totals	
	1	2	3	4	5	6	7	8	9	10	11	12	13	s.	d.
1st Quarter..															
2nd Quarter	14	15	16	17	18	19	20	21	22	23	24	25	26		
3rd Quarter	27	28	29	30	31	32	33	34	35	36	37	38	39		
4th Quarter	40	41	42	43	44	45	46	47	48	49	50	51	52		
Member's Payments ..						£			TOTAL.						
Bonus added.....									£						

the winter season. This arrangement gives poor people the chance of subscribing to both the Clothing and Coal Clubs, during the higher-wages period of the year, enabling them thus to receive the benefit of both Clubs; whereas, during the winter months, when work is scarce and wages low, it might be a struggle to meet the payments of both clubs each month. The scale of payments should vary from 6d. to 2s. per month, paid in sums of not less than 6d. at a time, if the payments be made fortnightly instead of monthly; but the latter is the better plan, for it gives these payments, which with the bonus added, will generally furnish a sufficient sum to provide a supply of coals for the winter.

	6 Months.	8 Months.	9 Months.	12 Months.
6 pence monthly, produces	3s.	4s.	4s. 6d.	6s.
1s. " "	6s.	8s.	9s.	12s.
1s. 6d. " "	9s.	12s.	13s. 6d.	18s.
2s. " "	12s.	16s.	18s.	24s.

The bonus in each case must depend upon the subscriptions of Honorary Members, or the funds available for this purpose;

Back of Card.

Order drawn upon

Mr. _____

To Amount...£ _____

Signed _____

but 25 per cent. or 3d. in the shilling should be added if funds will admit.

The better plan is for the Committee to reserve the power of granting additional bonuses to meet special cases. No bonus money should be added to Members paying less than 3s. during the year as subscriptions to the Club, but in such a case the money should be returned to the Member.

In very poor parishes another plan may be adopted, and weekly payments of 2d., 3d., or 4d., be received from the Members, during the whole or part of the year.

	26 Weeks.	39 Weeks.	52 Weeks.
2 pence weekly, produces	4s. 4d.	6s. 6d.	8s. 8d.
3 " " "	6s. 6d.	9s. 9d.	13s.
4 " " "	8s. 8d.	13s.	17s. 4d.

Add 25 per cent. bonus money from voluntary subscriptions.

Although this plan of payment may be easier for poor people to follow than the first given, yet it has certain disadvantages.

1. Payments, because small, must be continued throughout the year.
2. The poorest families who pay the least sums into the Club, receive, by a graded scheme, the least bonus and *vice versa*, which is directly opposed to the true principles of charity.

Members' cards should be used upon the plan of those suggested for use in the Clothing Club.

It will be found advantageous for the Committee to arrange with some respectable coal merchant to supply, at a reduced rate, the total quantity of coals required by the Members.

Poor people often erroneously think that, as they do not require their coals for heating large rooms, cooking stoves, &c., it is most economic to buy the best coals: this is not so; a good second household coal is the best for their purpose, and the difference in price secures a greater quantity.

Where practicable, the coals should be bought by the truck-load direct from the colliery, this effects a great saving to the further advantage of the Members.

In rural parishes, the farmers, who in many cases employ the men, are generally willing to lend their waggons for the cartage of the coals: where such a saving of expense is not possible, the Committee should contract for the deliveries with a local carman.

In town parishes arrangements should be made with a coal merchant to supply the coals at a reduction on condition that a certain quantity be taken in a given time.

For further remarks, may I refer to "Clothing Clubs," pages 113—121.

CONCERTS.

Nothing is more enjoyable than a good concert, and truly no entertainment is attended with more trouble and labour.

In speaking of concerts, I shall divide my remarks into three heads :—

1. The Room.
2. The Performers.
3. The Music.

I. The room should be tastefully decorated, and the general arrangements should be such as will secure comfort to both audience and performers. The latter are often left out of the question, yet it is all important to consider both, if success is to be the result.

A draughty barn, or a room which soon becomes over-heated, should never be used for concert purposes. In general the parish school-room will be found best suited for effect and comfort.

A platform should always be provided for the performers, as nothing can be more trying to a good singer than to be placed in an over-crowded room, upon the same level as his audience. The whole effect of his singing is lost upon his hearers, and this causes both annoyance and disappointment. Again, this platform should not exceed from two feet to thirty inches in height, in a small or medium-sized room, or the occupants of the front seats (which are generally the highest in price) will be generally in the uncomfortable position of having to bend their heads backward to see the performer. Care should be taken to have the platform firmly constructed, to give confidence to the performers, and it should always be covered with a carpet: it is also desirable to have it of a size sufficient to accommodate all the principal performers, if necessary. In very large rooms, the higher the platform the better for the convenience of all.

Next comes the lighting of the room. Every part of the room should be well lighted, and where possible, the gas or lamps should not be in the line of vision of the performers. This is a matter of importance to nervous singers: and in this and other little matters, their comfort should be carefully considered. If possible, the platform should be lighted with a central corona, with back and side lights placed well above the performers. The other parts of the room can have side lights fixed as bracket lights upon the walls. Arrangements should be made to have a retiring or dressing-room near to the platform for the use of the performers.

II. The Performers. We pass on to the performers. These should consist of an equal proportion of ladies and gentlemen to represent the four classes of voice, Soprano, Contralto, Tenor or Baritone, and Bass. It is sometimes advisable not to have, at

the same concert, two sopranos, or two tenor singers, lest jealousy should arise. If unavoidable, one should be assigned to the solos and the other to the part songs, &c.

As a rule, four or five soloists are sufficient for a concert of 18 pieces. This gives scope for a proportionate division of the programme into solos, instrumental music, and part songs.

The Concert should open with a piece of instrumental music, thus giving a little time for the audience to be seated before the solos commence. Of the soloists, preference should be given to the tenor to sing first; and the usual order of solos, viz., tenor, soprano, contralto, bass, is a good one, and if part songs and instrumental pieces be judiciously interspersed the best variety is thus secured.

It is desirable for the performers to appear in evening dress whenever this can be done.

Always use your choir at Concerts, if only to help in the glees, part songs, and choruses. Where any sufficient musical ability appears in a parishioner, always use it in preference to calling in an outsider; though, of course, outsiders may be certainly made use of; but to interest a parishioner in a concert is perhaps to begin for him, or to deepen within him, interest in other matters of higher importance. Regular and well-attended glee and part song practices should be held. A practice of secular music once a week, if it be only for some future concert, may be made a bond of union of no slight importance between the clergyman and his people.

III. The Music. Our last point is the music. And on this I would remark that a judicious arrangement of pieces should be made in regard to

- a. Sacred and Secular music. If the concert be a mixed one, *Part I.* should be Sacred; and *Part II.* Secular.
- b. Classical and Ballad music.
- c. Method in the arrangement, so as to give an attractive variety throughout.

Comic songs should be avoided, unless they are of a high class; which however require more than ordinary talent to give them with effect. In any case it should be a rule that such songs should be submitted before performance to the Vicar or the committee for approval.

Nor, on the other hand, should Oratorio, Operatic, or any music of a very high class be undertaken by amateurs, unless they are well up in their work. The effect at best is doubtful; and, too often in such performances, criticism is obliged to take the place of congratulation. A well-arranged programme should give variety and include both vocal and instrumental music. Above all it should not be too long, and if possible a short interval of five minutes may be given between *Parts I.* and *II.* Copies of the programme should either be sold, or given to the audience, as this greatly increases interest, and secures order in the production.

COPYRIGHT MUSIC.

Of late years considerable inconvenience has been experienced among amateur singers with regard to Copyright Music. It has occasionally happened that unwary and innocent persons have incurred the penalty of infringing a copyright by singing some well-known song at a parish concert.

I would here suggest the advisability of writing to H. Wall, Esq., Musical Copyright Agency, 8, Colebrooke Road, Islington, N., and enclosing a programme of the forthcoming concert with 2s. 6d. fee, when either notice of songs free to be performed in public, or permission to sing copyright pieces will be granted.

Many of the recently published songs have printed on the cover the words, "*May be sung in public without permission*," but where this is not found it is well to seek advice in arranging the programme by consulting by letter some well-known music publisher.

CHILDREN'S CONCERTS.

Now that music is universally taught as a class-subject in our schools, there can be few difficulties in the way of clergymen and teachers occasionally providing a treat for the parents by inviting them to a concert given by their own children.

The numerous and cheap "*Services of Song*" and other kinds of children's music, both vocal and instrumental, furnish plenty of material for use at these concerts.

The best person to conduct a Children's Concert is the school teacher or choir master, for as children are naturally shy and timid, the presence of some person with whom they are familiar, at once gives them confidence.

In singing, however, the children should be accompanied by an efficient pianist. Solo songs by children are specially interesting if sung with an accompaniment, but in choruses or full union parts the children's voices will sound best without an instrument.

Instrumental pieces may be rendered by those children possessing musical ability. These should be especially prepared by an efficient trainer, and recitations may be given to form variety between the musical performances.

School songs, glees, catches, rounds, &c., will be listened to by parents proud at hearing their children's voices, while the children themselves will be fully repaid for all trouble taken, by the pleasure they thus give to the parents.

Children's Concerts are suitable for prize days, Christmas-tree gatherings, and such like meetings, and both clergy and teachers will do well to win the hearts of the parents by making them annual events.

The chief music publishers will gladly forward a selection of vocal and instrumental pieces suitable for use at a Children's Concert, and the Church of England Temperance Society have published an excellent book of Temperance Hymns and Songs, 1s. 6d., which will be found most useful for this purpose.

For sacred music, Mrs. Carey Brock's "*Children's Hymn-Book*," or the popular carols of Helmore and Neale, Stainer and Bramley will be found pleasing additions to the programme, among many other works of a similar kind, too well known to need enumeration here.

(See article, "*Services of Song*," with appropriate list.)

COTTAGE HOMES.

The clergy in town parishes are often glad to avail themselves of these useful institutions for the ill-fed or convalescent children of their poorer neighbours in need of country or sea-side air and nourishing food, as well as for those parents, who do not possess means to take change and rest unless provided in this way.

The Church has much to be thankful for the way in which so many of its richer members have interested themselves in the needs and welfare of the poor of our overcrowded cities.

A glance at the list of Cottage and Convalescent Homes and Cottage Hospitals, given each year in the Official Year Book of the Church of England, published by the Society for Promoting Christian Knowledge, will suffice to prove the need of such institutions, as well as the marked advantages and benefits which naturally follow as results. Thus the sick and the suffering are well cared for, while the convalescent are strengthened and speedily restored to health by the use of such institutions.

The first consideration in founding a Cottage Home, whether for children or grown-up people, is—How can it be supported? Voluntary subscriptions are difficult to raise to any considerable amount, and donations are irregular and naturally not to be trusted to, but as an additional means of carrying on the work of the Home.

Where no endowment exists it is often difficult to provide for rent and current expenses of matron, medical attendance, medicine and food for the inmates, as the payment made by them cannot be expected to cover these; but these may be in part met by securing a good country house, with a small field, or playground and garden for the use of patients, at a reduced or low rental, or even an advantageous purchase of the same, and by securing the services of some neighbouring doctor or doctors, who may be found willing to undertake the supervision of the patients free of charge.

Few rules are necessary for the well-working of a Cottage Home.

The following have been found practical, and are here given by kind permission of Mrs. Stobart, Wykeham Rise, Totteridge, Herts, whose Cottage Home has been a marked success by each year giving health and renewed vigour to a large number of London children. From a personal knowledge of the well-working of this Home, I have great pleasure in recommending it to our London clergy.

COTTAGE HOME FOR DELICATE CHILDREN (GIRLS).

This Home is intended for poor London Children (Girls) in need of country air and nourishing food.

Children are received between the ages of six and twelve years.

A Medical Certificate is required in each case to guarantee that the Child has no active disease, nor has been exposed to any infectious complaint within the last two months.

The Children are kept in the Home for four weeks. This time may be extended in special cases if approved of by the Committee.

Nominations to the Home will be distributed free to Subscribers in proportion to the amount of their Subscriptions.

A Subscription of £2 entitles to one free nomination yearly.

When no more free Nominations are available, Subscribers may nominate Children on a payment of Three Shillings weekly. Non-Subscribers Five Shillings weekly.

A limited number of Non-Subscribers are allowed, through the application of a Subscriber, to have Nominations by a payment of Five Shillings weekly.

Travelling expenses to and from the Home must be paid by those recommending the Children.

The Home is in charge of a Matron, and under the supervision of a Committee of Ladies.

Dr. ——— kindly visits the Home weekly, and renders any medical assistance that may be necessary.

A Certificate of proper Vaccination is required before the admission of any child to the Home.

For the children or patients in a Cottage Home a garden is indispensable. Not only does it afford endless pleasure during the spring and summer months by the gay flowers which are always a delight to town people, but the vegetables grown are an additional delicacy to the inmates, and a means of economy to the institution. Again, suitable amusement and recreation for indoors should be provided in the way of toys of all kinds with picture books, and the use of a piano for the lady visitors to play upon is an additional pleasure. Such toys as a doll's house, well-fitted, and several dolls with a box of the Anchor Stone Building Blocks (Richter & Co., Railway Place, Fenchurch Street, London, E.C.) or a Noah's Ark, are perhaps the best kind, because they provide amusement for a number of children at the same time.

Patchwork, making scrap-books or screens, and Kindergarten play lessons may also be introduced with success.

A library of picture and other story books, for both Sunday and general use, should be provided, and the living-room and bed-rooms should be well supplied with Scripture pictures and coloured texts, so as to give the Home a bright, cheerful appearance.

I am indebted to Miss Whitaker, Lady Superintendent, Hinton, Twyford, Berks, for the following account of her Cottage Home:—

THE BUTTERCUPS, HURST, NEAR TWYFORD, BERKS.

Through the kindness of the Rev. Canon Erskine Clarke, a notice of this small Convalescent Home for Children appeared

some three or four years ago in "Church Bells," and thus became known to a few of its present kind friends.

Since then, though life has moved steadily on in the Home, its *objects* have remained stationary. Now, as five years ago, when the first children arrived from London, the desire of those interested in the work is to secure fresh air, good food, and kind care to those specially needing them, either from the poverty of their own homes or from having been under medical or surgical treatment in some hospital.

The plan on which life at the Buttercups is worked, is to make it as simple and home-like as possible. Plenty of fresh air, good food, warmth, and few rules are its sum and substance, and, so far, those who have the management see no reason for alteration. Thanks to the help of kind friends sundry alterations and additions were made to the Home in the spring of 1885, the principal one being a cheerful bow-windowed sitting-room and airy bedroom over, at the end of the long, low, old-fashioned cottage, which together with their already existing bedroom and play-room, are entirely devoted to the use of the child inmates. The consequence of this addition is that twelve children can be received instead of the original six, and during all the bright weeks of last summer fifteen managed to creep in by dint of encroaching on the small bedroom devoted to the matron's little maid-servant.

On due announcement as to train, etc., small comers are met at the Twyford Station, to which point either their own friends or those kindest of men, "the guards of the train," time after time deliver them. The half fare third-class from Paddington to Twyford is 1s. 3½d., and all children are expected to bring the money for their return journey, when the day arrives for them to go home, it is hoped as brown as gipsies and as rosy as apples.

As regards admission to the Home itself, that is arrived at either by a Subscriber's letter, or by the weekly payment in advance of 5s. between the ages of two and eight years; 6s. between eight and twelve years, and 7s. over twelve years; the preference is given to the younger children, from the Buttercups being more suited to their needs. These payments include all expenses, except doctor's fees, medicine, and beer or wine, which from not being usually needed, the weekly payments are unable to meet.

In one small point the Buttercups differ from other similar homes, by the matron being able to undertake cases requiring *simple* dressing of wounds. Each child is expected to come clean and neat, and to bring a suitable change of clothes, sound boots, and, above all, a doctor's certificate of freedom from infection of any sort. This latter has been found such an absolute necessity, not only for the well-being of the Home itself, but for the satisfaction of the surrounding village, that no child can be taken without one.

By the report for 1886 it is shown that the total number of

children received during that year was sixty, whose visits varied from a fortnight to the whole twelve months, and gave a weekly average of eleven. Of these sixty, twenty-three came from Haggerston, ten from Westminster Hospital, and twenty-seven from other sources.

The St. Mary Magdalene Cot, supported by the congregation of St. Mary Magdalene, Wandsworth, was filled the whole year by Haggerston or Wandsworth children, while the "Barbie Cot," founded the beginning of 1886 in memory of a little child, and specially devoted to East End children, never lacked an inmate.

Further details and reports will be gladly furnished either by the Lady Superintendent or the Matron at the Home.

COTTAGE HOSPITALS, INCLUDING PROVIDENT DISPENSARIES.

These invaluable institutions have proved to be true blessings to the neighbourhood of small towns, and the founding of such beneficial aids to the afflicted and suffering poor cannot be too strongly urged upon the clergy, and their influential neighbours. The urgent need of some place where cases of sudden and severe accidents can be received close at hand, must be often felt by the inhabitants of small towns. The Cottage Hospital supplies this need, and if properly conducted, means will generally be forthcoming for its maintenance. Working men will be found very ready to give something from their weekly earnings towards the relief of their brethren in distress and suffering. This is proved by the fact that no less than £6,000 per annum is raised in Glasgow by means of boxes distributed at the different centres of work for the support of institutions of this kind.

The richer inhabitants will also contribute their share by way of annual subscriptions, voluntary helps, or offerings of vegetables, flowers, wine and food, as well as by the duly recognized means of collections in church, and other places of worship for this worthy object.

In founding a Cottage Hospital, if there are no charities which may be devoted to the purpose, a number of annual subscribers should be solicited.

Money may be raised towards a building fund from private individuals, concerts, bazaars, church and chapel collections, and such like available means at hand. The next point is to obtain a suitable site for the hospital, with sufficient ground to admit of garden, and private shrubbery.

The medical men of the district in conjunction with the architect should determine the size, internal arrangement, etc.

A small building should be erected at first. This should be so constructed that additions may be made as funds are provided. A committee should be elected to visit some well-conducted institution of the kind, for the purposes of deciding internal arrangement and furnishing.

All the medical men of the neighbourhood should be enlisted in its service, and one or more experienced nurses provided; also a matron, together with servants as assistants if required.

A Provident Dispensary should be attached to the institution, by means of which benefit members from the working classes would obtain a share of its privileges. (See Rules.)

The following practical Rules have been taken from a well-

established and prosperous Cottage Hospital at Tamworth, Warwickshire, founded by the liberality of the present Vicar, the Rev. W. Macgregor, M.A. They have been kindly placed at my disposal with a view to aid any who may desire to promote the cause of Cottage Hospitals in their neighbourhood.

GENERAL RULES.

1. The affairs of the Institution shall be under the management of a General Committee, consisting of the Clergy, twelve Members elected in equal numbers by the Benefit and Honorary Members, at the Annual General Meeting; and every legally-registered Medical man resident in the neighbourhood who accepts the appointment of Medical Officer to this Institution. The Committee shall appoint a Secretary and Treasurer, who shall be *ex officio* Members of it. At the Meetings of the General Committee five shall form a quorum, but three shall be a quorum at Meetings of the Sub-Committees.

2. The Annual General Meeting shall be held in the month of January. The Committee may summon a Special General Meeting at any time, and must summon one on the written requisition of twenty Members.

3. All complaints, whether against a Member or against any officer of the Institution, must be made to the Committee in writing; and all disputes and disagreements that may arise shall be settled by the Committee, whose decision shall be final.

4. The officers and servants of the Institution shall be appointed and discharged by the General Committee.

5. The property of the Institution is vested in three Trustees; and the title-deeds and other securities shall be placed in such Bank as the Committee may direct.

6. A Statement of the Receipts and Expenditure up to December 31st in each year shall be prepared by the Treasurer, audited by one of the Subscribers appointed at the preceding Annual Meeting, and laid before the Members for their approval.

7. These Rules may from time to time be altered at a General Meeting, on at least one month's notice being given to the Secretary in writing, who shall cause the same to be at once posted in all places where contributions are received.

PROVIDENT DISPENSARY RULES.

8. The object of this Institution is to enable the working classes to insure to themselves and their families efficient medical advice and medicine, by small and regular periodical payments.

9. The "Benefit" Members must be working people, or the families of working people, and will be admitted at the discretion of the Committee. The "Honorary" Members shall consist of Subscribers of not less than one guinea yearly, which shall be due on the first of January in each year.

10. Each Benefit Member shall pay three-halfpence per week, but the entrance of five members of one family and household shall entitle the rest of the family and household to receive all the benefits of the Institution without further payment.

11. It is hoped that the expenses of management will eventually be undertaken by the Benefit Members themselves, as it is found that a very small sum is adequate for the purpose; but for the present it is proposed to defray the expenses of management out of the Honorary Subscriptions.

12. No person can be admitted as a Benefit Member *when sick* unless he pay an entrance fee of six shillings and sixpence, and either propose for admission one other eligible person in health as a Member, who shall pay a year's subscription in advance, or receive the recommendation of an Honorary Member. Every Honorary Member may recommend one such person in each year for every guinea subscribed. The person thus recommended as a sick Free Member shall at the time of admission commence his payment of three-halfpence a week, and be entitled to the benefits of the Institution so long as he continues such payment; but no person thus ad-

mitted, if he withdraw from the Institution, shall be allowed the benefit of a second Honorary Member's ticket, except by the special permission of the Committee.

13. All the contributions of Benefit Members shall be paid weekly, monthly, quarterly, half-yearly, or yearly, in advance, at their own option, at such time and place as the Committee shall appoint; and no one shall be entitled to the advantages of the Society while his or her subscription remains unpaid.

(a.) A Benefit Member shall be fined one penny for every month that his subscription is in arrear, *before he be allowed to make any other payment*, and the fine added to the honorary fund; but if at the end of six months his subscription and fines be unpaid, his name shall then be removed from the list of Members, and not placed upon it again except on payment of an entrance fee, the amount of which shall be determined by the Committee, but which shall in no case be less than the amount of one year's subscription.

(b.) A person who has left the Dispensary without leaving the neighbourhood, may, if he has given in his card and paid his subscription up to that date, be re-admitted on payment of an entrance fee, the amount of which shall be determined by the Committee, but which shall in no case be less than the amount of one year's subscription.

(c.) A person who has left the Dispensary on leaving the neighbourhood, may if he has given in his card and paid his subscription up to that date, be re-admitted on his return, on the same terms as a new Member.

14. Every Benefit Member on joining shall select a medical attendant for the year or any remaining portion of it, and shall not be at liberty to change until the expiration of the year.

15. Benefit Members shall be entitled to receive all requisite medical and surgical attendance when sick, but they shall provide their own bottles, attend at the house of their medical attendant at such hour as he may appoint, when able to do so, and produce their cards. Patients requiring medical attendance at their homes must give notice before ten o'clock in the morning, cases of emergency excepted. In no case shall this Rule exempt public bodies from paying their usual fees.

16. Any applicant for membership must state his or her name, age, residence and occupation, and must deposit one month's subscription, which will be returned if the depositor be not accepted as a Member; if approved of by the Committee, the applicant will be admitted a Member at the end of the month. The Committee shall have full power to decline applications for membership, and to erase the name of any Member from the books, should he be found to be disqualified.

17. The contributions of Benefit Members to the medical fund shall be divided amongst the Medical Officers in proportion to the number of Members selecting them as their Medical Man.

18. Married women who are Benefit Members shall be entitled to medical attendance in their confinement on payment of fifteen shillings to the funds of the Institution; such payments may be made by instalments of not less than two shillings and sixpence, at their convenience, the last instalment to be paid at least one month before the date at which the confinement is expected. A further sum of six shillings will be paid from the funds of the Institution to the Medical man who attends the case.

COTTAGE HOSPITAL RULES.

19. The General Committee shall appoint at their first Meeting in each year a Sub-Committee of Management, consisting of the Secretary, one of the Medical Officers, and two Members of the General Committee. On this Sub-Committee will devolve the internal arrangements of the Hospital, the purchase of all things necessary, the authorization of the payment of accounts by the Treasurer, the admission and discharge of patients, and the ordering of all matters connected with the daily management of the Hospital; and they shall submit such a detailed report to the Annual Meeting as will enable the Subscribers to see clearly the working of the Hospital.

20. Any duly qualified Medical man in the neighbourhood may, with the sanction of the Committee, continue the sole attendant of any of his patients

received into the Hospital ; but the legally registered Medical men resident near shall be appointed on accident duty, monthly, in succession.

21. One or more lady visitors may be appointed to assist the Sub-Committee in the domestic arrangements of the Hospital, with such powers as shall be assigned them.

22. The following shall be the scale of payments by patients :—

(a.) Members of Provident Dispensary, and Members of Friendly Societies subscribing on payment of five shillings weekly.

(b.) Sick persons recommended by Subscribers, at seven shillings and sixpence weekly.

(c.) Other patients at one guinea weekly, subject to the subsequent approval of the Committee.

23. The Sub-Committee may, when necessity occurs, admit patients on lower terms.

24. All payments must be made weekly in advance.

25. Patients admitted into the Hospital not being Members of the Provident Dispensary, or any local Friendly Society subscribing, shall make their own pecuniary arrangements for medical attendance and medicines, either previous to, or immediately after admission.

26. Infectious, contagious, or hopelessly incurable cases may not be admitted or retained in the Hospital.

27. Patients must conform to the printed House Rules.

28. Patients may be visited by their friends on Mondays and Thursdays, between the hours of two and four p.m., subject to the Matron's assent and the House Rules, except in the case of serious illness, when they shall be summoned and admitted at the discretion of the Matron.

29. Cases of serious accident will be admitted at any moment, provided here is an empty bed.

PROVIDENT DISPENSARY.

See also "*Cottage Hospitals*" (page 133).

When a parish is too small to provide a Cottage Hospital, a Provident Dispensary might be formed, independent of the former, but as a rule the two institutions are best combined.

The Objects of the Provident Dispensary are:—

1. To secure, on provident and mutual assurance principles, medical advice and medicine during illness for persons who are unable to pay the usual professional fees.
2. To provide the "Benefit Members" with medical advice in the *earliest stages* of sickness, and thus to lessen the evils consequent upon delay in the application for medical assistance.

Through the kindness of the Rev. Canon Erskine Clarke, Vicar of Battersea, I am enabled to add two complete sets of General Rules for a Provident Dispensary, viz.:

1. Battersea Provident Dispensary.
2. Wandsworth Common Provident Dispensary.

In 1, Canon Clarke explains how "the people have a choice of five doctors who are paid by results. When the Members enter they are asked what doctor they wish for, and are entered under his name as his patients should they fall sick. At the end of each year, the residuary balance is divided amongst the doctors according to the number of Members who have entered under their names. Hence a reputation for kindness and attention infallibly leads to a large number of Members entering under that doctor's name, and his having a larger sum in the division."

This is an excellent plan of working as it secures special attention to the patients, and creates an interest in the work on the part of the doctors.

1.—BATTERSEA PROVIDENT DISPENSARY.

President:—REV. CANON ERSKINE CLARKE.

GENERAL RULES.

1. The Funds of the Institution are derived from two sources: (1) From the weekly payments of "Benefit Members;" (2) From the yearly contributions of "Honorary Members." The Subscriptions of Honorary Members shall become due on the 1st of January, and be paid in advance.

2. All contributions shall form one fund, from which the current expenses of the Institution shall be defrayed, and the surplus shall be given to the Medical Officers according to the number of Members who have been registered under their names.

3. The affairs of the Dispensary shall be managed by a President, Treasurer, Secretary, and a Committee of Ten Persons to be chosen at the Annual Meeting of Honorary Members, and of Two Benefit Members to be elected at

an Annual Meeting of such Members held under the presidency of one of the Committee of Management on some day within two weeks after the Annual Meeting of Honorary Members, and advertized by notice posted in the Dispensary at least one week before the day of meeting. The Medical Officers shall be *ex-officio* Members of the Committee.

4. The Committee shall meet on the first Tuesday evening in every month, at 8 o'clock, for the despatch of the ordinary business of the Institution, three to be a quorum. The Meeting in December of each year shall be a General Meeting for the election of the Medical Officers, notice to that effect being given to all Honorary Members.

5. The Committee shall have power to make temporary laws and arrangements for the better regulation of the affairs of the Institution, which shall remain in force till the next Annual Meeting.

6. An Annual Meeting of Honorary Members shall take place as near the third Tuesday in the year as possible. At this Meeting a report of the state of the Institution shall be furnished by the Committee, their accounts be examined, new laws and regulations made, and such other business transacted as may be judged necessary.

7. The Committee, on the report of three Honorary Members, may at any time call a Special General Meeting on giving not less than seven days' notice, by addressing circular letters to all Honorary Members, stating the special business for which the Meeting is called. At such Meetings no other business shall be entered upon than that which is specified in the notice.

8. The Committee shall have power to remove from the Dispensary any Benefit Member who in their opinion has given cause for such action to be taken.

9. Two Auditors shall be appointed by the Committee to examine and certify the accounts which shall be presented at the Annual Meeting.

10. All cheques shall be signed by two Members of the Committee, and countersigned by the Honorary Secretary.

RULES FOR BENEFIT MEMBERS.

Medical Attendance and Medicine are supplied for the following weekly payments.

	CLASS A.			CLASS B.		
	<i>Average weekly income under 30s.</i>			<i>Average weekly income under 50s.</i>		
Each Member (under 14)	..	½d.	..	..	1d.	
" " (above 14)	..	1d.	..	..	2d.	
Highest for a Family, children not over 14	..	4d.	..	..	6d.	

Members select their own Doctor from the Medical Officers of the Institution, subject to their residence being within a reasonable distance. The Collector will call for the weekly payments or to receive the names of persons wishing to become Members. Members may also be enrolled or payments may be made at the Dispensary on Friday and Saturday Evening between 7 and 9, on Saturday Morning between 10 and 11, and on Monday Evening between 7 and 8.30.

Subscriptions must be paid in advance; if any Member be more than four weeks in arrear, he shall be out of Benefit until all arrears have been paid, together with a fine of One Penny per week for each week after the first four. If more than thirteen weeks in arrear his name shall be erased from the books.

Members cannot change the Medical Officer they have chosen before the end of any current quarter, without the sanction of the Committee.

Persons whose names have been erased for non-payment of Subscriptions, may on application, if in good health, be re-admitted on paying one quarter's fines and arrears. But no person shall be re-admitted a second time, except by special leave of the Committee, and on such terms as they shall direct. All complaints, whether against Patients or Officers of the Institution, shall be preferred in writing to the Committee.

Persons can be admitted as Members when sick, but only on paying in advance, for Class A, Three Shillings and Sixpence entrance fee if above fourteen years of age, or One and Ninepence if under fourteen; for Class B, Five Shillings if above fourteen, or Two Shillings and Sixpence if under fourteen; and also the weekly Subscription. Persons entering as Members cannot have attendance or Medicines within the first month of their admission, except on payment of the Sick entrance fee.

Married females, being Members of Class A, may be attended during confinement by the Surgeon of their choice, if they deposit in advance Ten Shillings at the Dispensary, and married females of Class B if they deposit Fifteen Shillings. But unless they have been Members for three months preceding their confinement they shall be required also to pay the sick entrance fee. For first confinements in either Class Ten Shillings extra must be paid.

Members requiring certificates for Clubs, &c., must pay the Medical Officers One Shilling each for them.

A Meeting of the Members shall be held annually to elect two of their number to serve on the Committee of Management.

Members wishing to consult their Medical Officer must follow the directions printed on their cards.

Members changing their residence must give notice either at the Dispensary or to the Collector.

RULES RELATING TO THE DISPENSER.

1. The Dispenser shall be appointed by the Committee, and shall conform in every particular to the instructions he may from time to time receive from them.

2. His salary shall be determined by the Committee, who shall have power to give him a gratuity if his conduct appeared to have merited such reward.

3. He shall reside at, or near the Dispensary, and shall open it every day, except Sunday, at 10 and 6 o'clock. But he shall dispense medicines at any hour in cases of emergency, when instructed to do so by a Medical Officer.

4. He shall duly compound the medicines in conformity with the prescriptions and directions of the Medical Officers, and shall deliver them with plain and accurate directions to the patients.

5. He shall register the name and residence of each Member when admitted, in connection with the name of the Medical Officer by whom he or she wishes to be attended.

6. He shall order whatever drugs, &c., may be wanted, the orders being written in a book provided for the purpose, having counterfoils showing items of each order, and this shall be laid before the Committee at their next Meeting.

7. He shall receive and record all payments of Members, and shall attend all the Meetings of the Institution upon being required to do so.

8. He shall be required to give three months' notice by letter to the Chairman of the Committee before he can retire from his Office.

9. He shall be liable to be discharged at any time if the Committee disapprove of his conduct, on being paid his salary up to the period of his dismissal. The Committee shall have the power of giving him, at their discretion, in addition any sum not exceeding three months' wages.

RULES RELATING TO THE MEDICAL OFFICERS.

1. The Medical Officers shall be appointed at the December General Meeting.

2. No person shall be eligible as a Medical Officer to this Institution, unless he has been duly registered as a properly qualified Practitioner.

3. All the Medical Officers shall be *ex-officio* Members of the Committee.

4. Each Medical Officer shall attend at the Dispensary at such times and on such days as shall be from time to time determined upon by the Committee, and if necessary, see urgent cases at his Surgery when not attending

at the Dispensary. He shall visit at their houses such of his patients as are too ill to attend at the Dispensary.

5. The Medical Officers shall retire annually, but shall be eligible for re-election.

II.—WANDSWORTH COMMON PROVIDENT DISPENSARY.

GENERAL RULES.

1. The Funds of the Institution shall be derived from two sources: (1) From the periodical payments of "Benefit Members;" (2) From the contributions of "Subscribers," who shall be Donors of Five Guineas (constituting a Life Subscriber) and upwards in one sum, or Annual Subscribers of not less than Five Shillings, payable on the 1st of January.

2. The affairs of the Dispensary shall be managed by a President, Treasurer, Honorary Secretary or Secretaries (who are *ex-officio* Members of the Committee), and a Committee consisting of eight "Subscribers" and eight "Benefit Members," to be chosen at the Annual Meeting. Four "Subscribers" and four "Benefit Members" shall go out of office annually, and by rotation, but shall be eligible for re-election.

3. The Committee shall have power to make all necessary purchases and payments; to decide upon the admission and removal of "Benefit Members;" to make Bye-Laws and Standing Orders, not being in contravention of these Rules; and generally to adopt such measures as they may deem advantageous to the Institution.

4. The Committee shall meet on the fourth Wednesday of each month, at 8 p.m., three to form a quorum. A Special Meeting of the Committee shall be called at any time by the Honorary Secretary, on receiving a written requisition from any three of its Members; seven days' notice, stating the object of the Meeting, being given. No other business than that stated on the notice shall be transacted at such Meeting.

5. All Meetings (except as provided in the following Rules) shall be summoned by post-card.

6. A General Meeting of "Subscribers" and "Benefit Members" shall take place annually in February, of which a printed notice shall be posted in the Dispensary seven days previously. At this Meeting a report of the state of the Institution shall be furnished by the Committee; their Accounts presented; Laws made, repealed, or altered; Officers appointed or removed; and such other business transacted as may be judged necessary. Each card of membership shall represent one vote. No "Benefit Member" shall be entitled to vote unless his contributions have been duly made for six months previously.

7. Two Auditors shall be appointed at the General Meeting to examine and certify the Accounts.

8. The Secretary, on a written resolution of the Committee, or of any ten "Subscribers" or "Benefit Members," shall summon a Special General Meeting, giving not less than seven days' notice, stating the business for which the Meeting is called. At such Meeting no other business shall be entered upon than that which is specified in the notice.

9. All cheques shall be passed by the Committee, signed by two of its Members, and countersigned by the Honorary Secretary.

10. The Resident Medical Officer shall be a duly qualified practitioner registered under the Medical Registration Act. It shall be his duty to see the patients, and prescribe and dispense for them at the Dispensary, during the following hours:—

MORNING.					EVENING.				
Monday	..	..	..	9 to 10	Monday	..	..	..	7 to 8
Tuesday	..	..	..	" "	Tuesday	..	..	..	" "
Wednesday	..	..	..	" "	Wednesday	..	..	No attendance.	
Thursday	..	..	..	" "	Thursday	..	..	..	7 to 8
Friday	..	..	..	" "	Friday	..	..	..	" "
Saturday	..	..	..	" "	Saturday	..	..	..	6 to 7

It shall also be his duty at other times to visit such patients as are too ill to attend the Dispensary, if they reside within the radius of one mile from the Dispensary, and to provide for the efficient and proper attendance upon midwifery cases.

11. The Resident Medical Officer shall keep a register of all cases of sickness, with the result of the case, and with any observations that he may deem important. He shall prepare a list of whatever drugs may be required, and shall submit the same to the Committee monthly. He shall test and be responsible for the quality of the drugs. He will not be permitted to undertake private practice, or any other duties than those of the Provident Dispensary.

RULES FOR THE MEMBERS.

1. "Benefit Members" shall consist of two classes:—Class A, persons whose total income is, on an average, not more than 30s. per week. Class B persons whose total income is on average more than 30s., but not more than 50s. per week. The weekly payments shall be as follows:—

	CLASS A.			CLASS B.		
	s.	d.		s.	d.	
Each Member (under 14 years)	0	0½		0	1	
" (over 14 years)	0	1		0	1½	
Highest required for a family	0	4		0	6	
(Children being under 14 years.)						
Entrance Fee for each card	0	6		1	0	
Sick Entrance Fee	3	6		5	0	
" " Children	2	0		3	0	

Young Persons under 14 are not admitted as Members without their parents or guardians.

2. Persons who propose to become "Benefit Members," must attend at the Dispensary for enrolment on Saturday evenings, between six and eight o'clock.

3. The "Benefit Members'" contributions must be paid at the Dispensary on Saturday evenings, between six and eight o'clock.

4. The contributions shall be paid in advance—weekly monthly, or quarterly. If paid in advance on the first Saturday in January, April, July, and October, quarterly payments shall be charged as 12 weeks only. If any Member or Family be more than four weeks in arrears, all benefits shall be suspended until arrears have been paid, together with a fine of one penny for the fifth week, 1½d. for the sixth, 2d. for the seventh, and so on, increasing ½d per week. More than 13 weeks' arrears shall forfeit Membership.

5. Persons whose Membership has been forfeited, may, if in good health re-enter upon payment of one quarter's fines and arrears, but no person shall be re-admitted a second time except by special authority of the Committee, and on such terms as they shall direct.

6. All patients must, at their own cost, provide bottles to contain their medicines, gallipots for ointment, and bandages, &c., when required.

7. The judgment of the Committee regarding the Class to which any Member belongs shall be final.

8. Complaints of any kind shall be made in writing to the Committee.

9. Persons entering as Members cannot have advice or medicine within the first month of their admission except on payment of a sick entrance fee. Persons can be admitted as Members when sick, but only on paying in advance, for Class A, three shillings and sixpence; for Class B, five shillings; and also the periodical contributions proper to their class. For children, the sick entrance fee is 2s. in Class A, and 3s. in Class B. When a sick member of a family is entered, it is required that all the healthy ones (except such as are already members of some Benefit Society) shall also be enrolled.

10. Cases that have been under medical treatment for six consecutive months shall be reported by the Medical Officer to the Committee, and be dealt with by them.

11. Married women may be attended in their confinements by the Medical

Officer if they pay in advance, at the Dispensary, ten shillings in Class A, and fifteen shillings in Class B. Unless they have been Members for three months preceding their confinement, they must pay the usual sick entrance fee; and the whole of the confinement fee (which may be paid by instalments, if preferred) must be fully paid up at least one clear month before the time, otherwise they cannot claim attendance on these terms.

COTTAGE LECTURES.

In widely scattered country parishes, or in town parishes, where the church accommodation does not keep pace with the increase of population, the mission room is a valuable institution to aid the clergyman in his daily ministrations. But even this cannot always be obtained, through want of funds, and here it is that Cottage Lectures can be utilized to supply the need.

During the past ten years much has been done by our Bishops to help forward this means of reaching the people in their own homes, by licensing lay readers for the work. In some parishes, another provision is made in the person of a Scripture reader; while in others, members of the Church Workers' Society, are told off to conduct Cottage Lectures.

It must be kept in view that Cottage Lectures are in no way to supersede the Church Services, or even to stand instead of them, except in special cases occurring in outlying districts, where the aged or infirm cannot possibly reach the church. The services conducted at such meetings should therefore lead up to the Church Services, and no other form of prayer than that found in the Prayer Book should be allowed. The Church Hymn Book should also be used, and the services held at such times as will prevent them being in any way the rival of the services at the Parish Church.

From time to time, *e.g.*, once a month, the clergyman should prove that such services are a part of the Church's organization by personally attending to conduct them.

The shortened form of Morning or Evening Prayer, omitting the "*Absolution*," and such other parts as are "*ordered to be said by the priest only*," as sanctioned by the Bishops for use, is probably the best kind of service to hold at such meetings when held by a layman. Occasionally the Litany may be used, or a short service composed of the Exhortation, Confession, Lord's Prayer, Canticles or Psalms, Lessons and Prayers, including Collects, interspersed with Hymns, provided that the Prayer Book is the only source from which all parts of the service is taken.

An excellent form of service for Cottage Lectures will be found in "*Pastor in Parochiâ*," pp. 297, by the Bishop of Bedford, published by Wells Gardner, Darton & Co. A second form has been compiled by Canon Venables, Vicar of Gt. Yarmouth, "*Five Offices for Parochial Use*," including offices for Sunday Schools, Day Schools, Meeting of District Visitors, *Mission Room Services*, *Cottages*, etc., price 6d. (Wells Gardner, Darton & Co.)

Oftentimes, a Bible class, where regular simple instruction is given upon "*Old Testament Subjects*," "*The Life of Christ*," or "*The Church Catechism*," may be an additional advantage to old people who have not received much teaching early in life.

Considerable tact is needed to carry on Cottage Lectures with success. Experience proves that simple narrative teaching is the best suited for our poor people at such gatherings. Pictures may be used freely in Bible teaching. The large series published by the S.P.C.K., "*Six Scenes from our Saviour's Life*," are excellent for this purpose, being mounted on canvas, and well adapted for wall decoration. Others published by the National Society are equally good.

At special seasons, such as Lent, a magic lantern series of pictures may be introduced into the service at Cottage Lectures. The Editor was present last year at a large meeting of this kind in South London, to which the poor people, seldom seen at church, flocked in large numbers, and appeared greatly to enjoy the singing of the hymns and address of the lecturer, while the coloured pictures must have deeply impressed them by the way the story of our Blessed Lord's Passion was illustrated.

Most of the Church Societies supply magic lanterns with views of sacred subjects, which may be used in this way.

Again, simple courses of instruction in Prayer Book subjects, with a full explanation of the Church Catechism, the Course of the Christian Seasons, or the History of the Church from Apostolic times to the present time, are invaluable for Cottage Lectures.

Aids are so numerous in the way of books as manuals of instruction, that it is almost presumption to mark out anything special as being more suitable for this purpose than others, but the younger clergy and lay helpers may find in the following list all that is required for the preparation of such instruction in Bible and Prayer Book subjects:—

I.—Bible Lectures: Old and New Testament.

1. A complete knowledge of the Bible Text. Simplicity in teaching can never be gained by an imperfect knowledge of the subject treated, or by ignorance of details.
2. (a.) *If the Clergy.* Aids by way of standard commentaries, *e.g.*, Bengel's Gnomon; Alford's Greek Testament; Wordsworth's Commentary of Old and New Testament; D'Oyley & Mant's Commentary; the Cambridge Paragraph Bible, etc., etc.; and the various Bible Dictionaries, including Smith, Eadie, Kitto, and others.
- (b.) *If the Laity.* Oxford Bible for Teachers; the Cambridge Bible for Schools, in parts; the S.P.C.K. Commentary, in volumes; Dr. Edersheim's Bible History; Isaac Williams' Old Testament Characters and New Testa-

ment Commentary; Manuals on Bible History by Norris, Maclear, Smith, Wheeler, and the Variorum Teachers' Bible.

II.—Prayer Book Lectures :—

Books on the Prayer Book—Procter, Maclear, Daniel, and Norris'; the Cambridge Intearleved; the S.P.C.K. Commentary; and the Teacher's Prayer Book by Bishop Barry.

III.—Church Catechism Lectures :—

Sadler's Church Teacher's Manual; Holmes' Catechist's Manual; Sherwell Dawe, Daniel, Maclear, Stokes, Menet, Ball, and Boyce's Manuals; Ottey's Church Teaching for Sunday Schools, and others.

Also, Notitia Eucharistica; Waterland, Pearson, Blunt, Harold Browne, and others, on the Sacraments, for the use of both clergy and laity.

IV.—Church History Lectures :—

Perry; Smith; Cutts' Turning Points of General and English Church History (2 vols.); Webley Parry; Lane's Lectures on English Church History; Miss Yonge.

Also, Bishop Wordsworth, Robertson, Hardwick, Collier, Bede, etc., etc.

For Hymnals and suitable Music for Cottage Lectures, see chapter on *Church Music*.

List of Books and Periodicals suitable for reading with and distribution among the members of Cottage Meetings :—

1. **Twelve Simple Addresses by a Workhouse Visitor.** (S.P.C.K.)
2. **Wives and Mothers of the Bible.** (S.P.C.K.)
3. **From Cana to Bethany.** (Nisbet.)
4. **The Gospeller.** (Mowbray.)
5. **The Banner of Faith.** (Church Extension Association.)
6. **Black and White Mission Stories.** (S.P.C.K.)
7. **Working Men's Text Book for Daily Use.** (Wells Gardner & Co.)
8. **Church Bells.** (12, Southampton Street, W.C.)
9. **Friendly Visitor.** (Partridge.)
10. **Good Stories.** (Wells Gardner & Co.)
11. **Parish Magazine.** (Wells Gardner & Co.)
12. **Sermons on the Prayer Book,** by the Author of Tracts for the Christian Seasons. (Parker & Co.)
13. **Temperance Chronicle.** ("Home Words" Office.)
14. **Mission Papers and Periodicals.**
15. **Hearts and Lives Given to Christ.** (S.P.C.K.)

16. **Bishop Walsham How's Plain Words.** Series 1, 2, 3, 4. (Wells Gardner & Co.)
17. **Sadler's Church Doctrine Bible Truth.** (Bell & Sons.)
18. **Caulfield's Lives of the Apostles.** (Hatchards.)
19. **Cottager and Artizan.** (Religious Tract Society.)
20. **Illustrated Messenger.** (Religious Tract Society.)
21. **Better Days for Working People.** (Religious Tract Society.)
22. **Canon Garbett's Christian Home.** (Religious Tract Society.)
23. **Canon Garbett's Religion in Daily Life.** (Religious Tract Society.)
24. **Canon Fleming's Readings for Winter Gatherings.** (Religious Tract Society.)
25. **The Secret Worth Knowing.** (Religious Tract Society.)
26. **Bourdillon's Odd Five Minutes.** (Religious Tract Society.)
27. **Friendly Greetings** (Illustrated Readings for the People). (Religious Tract Society.)
28. **The Tract Magazine.** (Religious Tract Society.)
29. **12 Tracts on Practical Subjects for the Working Classes.** (S.P.C.K.)
30. **Our Working Men,** by E. C. Orr. (S.P.C.K.)
31. **Sermons to Villagers,** Series 1 & 2. (Skeffington.)
32. **Pages from the Green Book,** by Rev. J. Crofts. (S.P.C.K.)
33. **Flowers without Roots,** by Rev. J. Crofts. (S.P.C.K.)
34. **Be Kind,** by L. C. Skey. (Skeffington.)
35. **Help on the Way,** by Rev. J. Shields. (Hodder & Stoughton.)
36. **Stories on the Collects.** (J. S. Virtue.)
37. **Our Own Book,** by Rev. F. Bourdillon. (S.P.C.K.)
38. **Hints and Outline Sermons for Cottage Lectures,** by Rev. C. A. Goodhart. (J. Nisbet.)
39. **Our Example,** by A. Clare. (S.P.C.K.)
40. **Bible Readings,** by Rev. J. A. Cross. (Macmillan.)
41. **The Twilight of Life,** by Rev. J. Ellerton. (Cassell & Co.)

CRICKET CLUB.

The manly game of Cricket should always be encouraged, among the youths and young men of the parish, by both Clergy and laity.

A good cricket ground should be procured, and clubs for men and boys should be formed.

Very little money is required beyond the payments made by members to support a Cricket Club.

Wherever possible, the Clergyman should make his Choir or Church Workers, including Sunday School Teachers, and Bell-ringers, the nucleus of the Cricket Club. This plan often ensures a good feeling in the parish with the Clergyman, and provides indirectly for the good behaviour of the club.

The Cricket Club should have a distinctive name and colours, —if no more, a cap can be worn by the members.

Frequent matches should be arranged by the Hon. Secretary acting for the committee. In this way many a pleasant half-holiday will be enjoyed by the young men and boys of the parish.

The Boys' club should be kept quite distinct from the Men's club, and a separate ground provided for their use.

The essentials for a good Cricket Club are:—

1.—A fairly well-drained level grass meadow, which the members by frequent mowing, rolling, etc., will soon make into a good ground. In town parishes where private grounds are sometimes expensive, or difficult to obtain, care should be taken that members practice regularly on the available public ground, and the matches should be arranged so as to have but few at home.

2.—A Cricket outfit, which should consist of:—

Two match bats from 6s. 8d. to 12s. 6d. each.

Two cheaper practice bats from 4s. 6d. to 6s. 6d. each.

One set of stumps, with bails, from 4s. 6d. to 10s. 6d. the set.

One match ball from 4s. 6d. to 5s. 9d. each.

Two practice balls from 3s. 9d. to 4s. 6d. each.

One pair of wicket-keeping gloves from 5s. to 7s.

A cricket bag to contain the above, 7s. 6d. to 12s. 6d.

Totals, £2 11s. 4d. to £4 2s. 9d.

The above prices are quoted from Lunn & Co., Horncastle, and 41, Berners Street, London, W., who will send fully-illustrated catalogue upon application. (See Cricket Club Outfits, page 153). Such articles as batting gloves, nets, pads, &c., may be provided by individuals. Thus for the

sum of £2 11s. 4d. or £4 2s. 9d. all the materials necessary for practising, and match playing, may be purchased.

3.—A captain, or vice-captain, who thoroughly understands the game, and will keep up the practices.

4.—A set of rules.

It is very desirable that matches should be arranged and tabulated for the information of the club at the commencement of the season, and any friendly or social gathering of the club or concert in the winter, is very helpful to its success. When the Cricket and Football Clubs can be associated with the Reading-room, or Young Men's Institute, it will be found that both sides gain by the connection.

Besides the abovenamed, every requisite for Cricket may be cheaply purchased from Wm. L. Cayless & Co., Standard Works, Cattle Market, Loughborough, Leicestershire; J. Lillywhite, Frowd & Co., 4, Newington Causeway, Borough Road, S.E.; H. Wisden, Cranbourne Street, Leicester Square, W.; J. D. Bartlett, 71, Waterloo Road, S.E.; Edward J. Page & Co., Kennington Park Road, S.E.; Richard Daft, 1, Lister Gate, Nottingham; Alfred Shaw and A. Shewsbury, Carrington Street, Nottingham; Richard Humphrey, 16, King's Road, Boyce's Avenue, Clifton; C. Lillywhite & Co., 9, King Edward Street, E.C.

The following works on Cricket may be found useful :—

J. Lillywhite's Cricketers' Annual, price 1s.

J. Lillywhite's Cricketers' Companion, price 1s.

Wisden's Cricketers' Annual, price 1s.

The Cricket Field, price 3s. 6d.

Cricket, the Official Organ of the Game, weekly in the season, 2d., monthly in winter, 2d., publishing office, 41, St. Andrew's Hill, London, E.C.

The Cricket Field, by Rev. J. Pycroft, price 2s. 6d. (41, St. Andrew's Hill, E.C.)

Cricket Chat.

The 1s. Score Book.

The Cricket Calendar, price 1s. 1d.

Scoring Book for 25 matches, price 5s.

Rules.—The following rules have been long in use by a successful Metropolitan Club.

RULES.

I.—That the name of this Club be

II.—That the Subscriptions payable by Members be an Annual one of _____, to be paid at the commencement of each Season, and a Monthly one of _____ to become due on the first Saturday in every month. Any Member failing to pay such Monthly Subscription before the third Saturday in any month, shall be debarred from playing in all Matches until the Subscriptions so due be paid.

- III.—That the affairs of the Club be managed by a Committee consisting of five Members, in addition to the Captain, Vice-Captain and Secretary; such Committee to have power to regulate their meetings and proceedings, as they may from time to time determine, and to fill up any vacancies that may occur in the Club during the Season.
- IV.—That all candidates for election as Members of the Club be elected by a majority of the Committee.
- V.—That a General Meeting of the Members shall be held in March in each year, at such time and place as the Committee shall appoint, for the purpose of electing officers for the ensuing Season, and to transact such other business as may be necessary; due notice thereof to be given to each Member.
- VI.—That a general Meeting of the Members shall be held at the close of each Season, when the accounts of the Club shall be submitted to the Members by the Treasurer; and for the transaction of such other business as may be necessary.
- VII.—That the first Meeting of the Club for the Season shall be fixed by the Committee, of which due notice shall be given.
- VIII.—That the Club meet for practice on Tuesday and Thursday Evenings, on which days every Member of the Club is to attend, if practicable.
- IX.—That any Member rendering himself in any way objectionable to the Club, may be expelled by the majority of Members present at a Meeting to be held for that purpose.
- X.—That the Committee may have power at any time to call a Special Meeting of the Club, giving notice of the time and place thereof to each Member previously; and any Member after having had such notice, being absent, shall be fined.
- XI.—That the Committee may have power from time to time to make such Bye-Laws for the regulation of the Club as they may deem necessary.
- XII.—That if any question arise to which none of the foregoing Rules apply, the same shall be decided by the Committee, whose decision shall be final and binding on all the Members.

By order of the Committee,

Hon. Sec.

THE LAWS OF CRICKET,

AS REVISED BY THE MARYLEBONE CLUB, APRIL 21ST, 1884.

Printed by kind permission of the M.C.C.

THE GAME.—1. A match is played between two sides of eleven players each, unless otherwise agreed to; each side has two innings, taken alternately, except in the case provided for in Law 53. The choice of the innings shall be decided by tossing.

RUNS.—2. The score shall be reckoned by runs. A run is scored:—1st, so often as the batsman after a hit, or at any time while the ball is in play, shall have crossed, and made good their ground, from end to end; 2nd, for penalties under Laws 16, 34, 41, and allowances under 44. Any run or runs so scored shall be duly recorded by scorers appointed for the purpose. The side which scores the greatest number of runs wins the match. No match is won unless played out or given up, except in the case provided in Law 45.

APPOINTMENT OF UMPIRES.—3. Before the commencement of the match two umpires shall be appointed; one for each end.

THE BALL.—4. The ball shall weigh not less than five ounces and a half, nor more than five ounces and three-quarters. It shall measure not less than nine inches, nor more than nine inches and one-quarter in circumference. At the beginning of each innings either side may demand a new ball.

THE BAT.—5. The bat shall not exceed four inches and one-quarter in the widest part; it shall not be more than thirty-eight inches in length.

THE WICKETS.—6. The wickets shall be pitched opposite and parallel to each other at the distance of 22 yards. Each wicket shall be eight inches in

width, and consist of three stumps, with two bails upon the top. The stumps shall be of equal and sufficient size to prevent the ball from passing through, twenty-seven inches out of the ground. The bails shall be each four inches in length, and when in position, on the top of the stumps, shall not project more than half an inch above them. The wickets shall not be changed during a match, unless the ground between them becomes unfit for play, and then only by consent of both sides.

THE BOWLING CREASE.—7. The bowling crease shall be in a line with the stumps, six feet eight inches in length, the stumps in the centre, with a return crease at each end, at right angles behind the wicket.

THE POPPING CREASE.—8. The popping crease shall be marked four feet from the wicket, parallel to it, and be deemed unlimited in length.

THE GROUND.—9. The ground shall not be rolled, watered, covered, mown, or beaten during a match, except before the commencement of each innings and of each day's play, when, unless the inside object, the ground shall be swept and rolled for not more than 10 minutes. This shall not prevent the batsman from beating the ground with his bat, nor the batsman nor bowler from using sawdust in order to obtain a proper foothold.

THE BOWLER.—No BALL.—10. The ball must be bowled; if thrown or jerked, the umpire shall call "no ball."

WIDE BALL.—11. The bowler shall deliver the ball with one foot on the ground behind the bowling crease, and within the return crease, otherwise the umpire shall call "no ball."

12. If the bowler should bowl the ball so high over or so wide of the wicket that in the opinion of the umpire it is not within reach of the striker, the umpire shall call "wide ball."

THE OVER.—13. The ball shall be bowled in overs of four balls from each wicket alternately. When four balls have been bowled, and the ball is finally settled in the bowler's or wicket-keeper's hand, the umpire shall call "over." Neither a "no ball" or a "wide ball" shall be reckoned as one of the "over."

14. The bowler may not change ends more than twice in the same innings, nor bowl more than two covers in succession.

15. The bowler may require the batsman at the wicket from which he is bowling to stand on that side of it which he may direct.

SCORING OFF NO BALLS AND WIDE BALLS.—16. The striker may hit a "no ball," and whatever runs result shall be added to his score; but he shall not be out from a "no ball," unless he be run out or break Laws 26, 27, 29, 30. All runs made from a "no ball," otherwise than from a bat, shall be scored "no balls," and if no run be made one run shall be added to that score. From a "wide ball," as many runs as are run shall be added to the score as "wide balls," and if no run be otherwise obtained one run shall be so added.

BYE.—17. If the ball, not having been called "wide" or "no ball," pass the striker, without touching his bat or person, and any runs be obtained, the umpire shall call "bye"; and if the ball touch any part of the striker's person (hand excepted) and any run be obtained, the umpire shall call "leg bye," such runs to be scored "bye" and "leg byes" respectively.

PLAY.—18. At the beginning of the match, and of each innings, the umpire at the bowler's wicket shall call "play"; from that time no trial ball shall be allowed to any bowler on the ground between the wickets, and when one of the batsmen is out, the use of the bat shall not be allowed to any person until the next batsman shall come in.

DEFINITIONS.—19. A batsman shall be held to be "out of his ground," unless his bat in hand or some part of his person be grounded within the line of the popping crease.

20. The wicket shall be held to be "down" when either of the bails is struck off, or, if both bails be off, when a stump is struck out of the ground.

THE STRIKER IS OUT.

THE STRIKER.—21. If the wicket be bowled down, even if the ball first touch the striker's bat or person:—"Bowled."

22. Or, if the ball, from a stroke of the bat or hand, but not the wrist, be held before it touch the ground, although it be hugged to the body of the catcher: "Caught."

23. Or, if in playing at the ball, provided it be not touched by the bat or hand, the striker be out of his ground, and the wicket be put down by the wicket keeper with the ball or with hand or arm, with ball in hand:—"Stumped."

24. Or, if with any part of his person he stop the ball, which, in the opinion of the umpire at the bowler's wicket, shall have been pitched in a straight line from it to the striker's wicket, and would have hit it:—"Leg before wicket."

25. Or, if in playing at the ball he hit down his wicket with his bat or any part of his person or dress:—"Hit wicket."

26. Or, if under pretence of running, or otherwise, either of the batsmen wilfully prevent a ball from being caught:—"Obstructing the field."

27. Or, if the ball be struck, or be stopped by any part of his person, and he wilfully strike it again, except it be done for the purpose of guarding his wicket, which he may do with his bat, or any part of his person, except his hands:—"Hit the ball twice."

EITHER BATSMAN IS OUT.

THE BATSMEN.—28. If in running, or at any other time, while the ball is in play, he be out of his ground, and his wicket be struck down by the ball after touching any fieldman, or by the hand or arm, with ball in hand, of any fieldman:—"Run out."

29. Or, if he touch with his hands or take up the ball while in play, unless at the request of the opposite side:—"Handled the ball."

30. Or, if he wilfully obstruct any fieldman:—"Obstructing the field."

31. If the batsmen have crossed each other, he that runs for the wicket which is put down is out; if they have not crossed he that has left the wicket which is put down is out.

32. The striker being caught, no run shall be scored. A batsman being run out, that run which was being attempted shall not be scored.

33. A batsman being out from any cause, the ball shall be "dead."

LOST BALL.—34. If a ball in play cannot be found or recovered, any fieldman may call "lost ball," when the ball shall be "dead"; six runs shall be added to the score; but if more than six runs have been run before "lost ball" has been called, as many runs as have been run shall be scored.

35. After the ball shall have been finally settled in the wicket-keeper's or bowler's hand, it shall be "dead"; but when the bowler is about to deliver the ball, if the batsman at his wicket be out of his ground before actual delivery, the said bowler may run him out; but if the bowler throw at that wicket and any run result, it shall be scored "no ball."

36. A batsman shall not retire from his wicket and return to it to complete his innings after another has been in, without the consent of the opposite side.

SUBSTITUTE.—37. A substitute shall be allowed to field or run between wickets for any player who may during the match be incapacitated from illness or injury, but for no other reason, except with the consent of the opposite side.

38. In all cases where a substitute shall be allowed, the consent of the opposite side shall be obtained as to the person to act as substitute, and the place in the field which he shall take.

39. In case any substitute shall be allowed to run between wickets, the striker may be run out if either he or his substitute be out of his ground. If the striker be out of his ground while the ball is in play, that wicket which he has left may be put down and the striker given out, although the other batsman may have made good the ground at the end, and the striker and his substitute at the other end.

40. A batsman is liable to be out for any infringement of the Laws by his substitute.

THE FIELDSMAN.—41. The fieldsman may stop the ball with any part of his person, but if he wilfully stop it otherwise, the ball shall be "dead," and five runs added to the score; whatever runs may have been made, five only shall be added.

WICKET-KEEPER.—42. The wicket-keeper shall stand behind the wicket. If he shall take the ball for the purpose of stumping before it has passed the wicket, or if he shall incommode the striker by any noise or motion, or if any part of his person be over or before the wicket, the striker shall not be out, excepting under Laws 26, 27, 28, 29, and 30.

DUTIES OF UMPIRES.—43. The umpires are the sole judges of fair or unfair play, of the fitness of the ground, the weather, and the light for play. All disputes shall be determined by them, and if they disagree the actual state of things shall continue.

44. They shall pitch fair wickets, arrange boundaries where necessary, and the allowances to be made for them, and change ends after each side has had one innings.

45. They shall allow two minutes for each striker to come in, and ten minutes between each innings. When they shall call "play," the side refusing to play shall lose the match.

46. They shall not order a batsman out unless appealed to by the other side.

47. The umpire at the bowler's wicket shall be appealed to before the other umpire, in all cases except in those of stumping, hit wicket, run out at the striker's wicket, or arising out of Law 42, but in any case in which an umpire is unable to give a decision, he shall appeal to the other umpire, whose decision shall be final.

48. (1) *If the umpire at the bowler's end be not satisfied of the absolute fairness of the delivery of any ball he shall call "no ball."*

(2) *The umpire shall take especial care to call "no ball" instantly upon delivery. "Wide ball" as soon as it shall pass the striker.*

49. If either batsman run a short run, the umpire shall call "one short," and the run shall not be scored.

50. After the umpire has called "over," the ball is "dead," but an appeal may be made as to whether either batsman is out; such appeal, however, shall not be made after the delivery of the next ball, nor after any cessation of play.

51. No umpire shall be allowed to bet.

52. No umpire shall be changed during a match, unless with the consent of both sides, except in case of violation of Law 51, then either side may dismiss him.

FOLLOWING INNINGS.—53. The side which goes in second shall follow their innings if they have scored eighty runs less than the opposite side.

ONE DAY MATCHES.

1. The side which goes in second shall follow their innings if they have scored sixty runs less than the opposite side.

2. *The match when not played out shall be decided by the first innings.*

SINGLE WICKET.

The laws are, where they apply, the same as the above, with the following alterations and additions:

1. One wicket shall be pitched, as in Law 6, with a bowling stump opposite to it, at a distance of twenty-two yards. The bowling crease shall be in a line with the bowling stump, and drawn according to Law 7.

2. When there shall be less than five players on a side, bounds shall be placed twenty-two yards each in a line from the off and leg stump.

3. The ball must be hit before the bounds to entitle the striker to a run, which run cannot be obtained unless he touch the bowling stump or crease in a line with his bat or some part of his person, or go beyond them, and return to the popping crease.

4. When the striker shall hit the ball, one of his feet must be on the ground,

behind the popping crease, otherwise the umpire shall call "no hit," and no run shall be scored.

5. When there shall be less than five players on a side, neither byes, leg-byes, nor overthrows shall be allowed, nor shall the striker be caught out behind the wicket, nor stumped.

6. The fieldsman must return the ball so that it shall cross the ground between the wicket and the bowling stump, or between the bowling stump and the bounds; the striker may run till the ball be so returned.

7. After the striker shall have made one run, if he start again he must touch the bowling stump or crease, and turn before the ball cross the ground to entitle him to another.

8. The striker shall be entitled to three runs for lost ball, and the same number for ball wilfully stopped by a fieldsman otherwise than with any part of his person.

9. When there shall be more than four players on a side, there shall be no bounds. All hits, byes, leg-byes, and overthrows shall then be allowed.

10. There shall be no restriction as to the ball being bowled in overs, but no more than one minute shall be allowed between each ball.

Cricket Club outfits are supplied by Lunn & Co., Horncastle, and 41, Berners Street, London, W., at the following rates :

£10 Club Outfit (Net Cash), No. 1.

6 best solid all-Cane Handle Bats, 2 superior Single-Cane Handle Bats, 2 pairs best White Leg Guards, 1 pair White Kid Gauntlets, 2 pairs best Batting Gloves, 1 set "All-England" Match Stumps, 1 doz. best Match Balls, Lunn's or Duke's, 1 "Marylebone" Carpet Bag.

£10 Club Outfit (Net Cash), No. 2.

6 best solid all-Cane Handle Bats, 6 superior Single-Cane Handle Bats, 2 pairs best White Leg Guards, 1 pair White Kid Gauntlets, 2 pairs best Batting Gloves, 1 set "All-England" Match Stumps, $\frac{1}{2}$ doz. best Match Balls, Lunn's or Duke's, 1 "Marylebone" Carpet Bag.

£10 Club Outfit (Net Cash), No. 3.

4 best solid all-Cane Handle Bats, 2 superior Single-Cane Handle Bats, 2 pairs best White Leg Guards, 1 pair White Kid Gauntlets, 2 pairs best Batting Gloves, 1 set "All-England" Match Stumps, 1 doz. best Match Balls, Lunn's or Duke's, 2 Cricket Nets 6ft. by 18ft. complete, 1 "Marylebone" Carpet Bag.

The Five Guinea Outfit (Net Cash), No. 4.

3 best solid all-Cane Handle Bats, 2 superior Single-Cane Handle Bats, 2 pairs best White Leg Guards, 1 pair White Kid Gauntlets, 2 pairs best Batting Gloves, 1 best Match Ball, 1 "Marylebone" Carpet Bag.

The Five Guinea Outfit (Net Cash), No. 5.

2 best solid all-Cane Handle Bats, 2 superior Single-Cane Handle Bats, 2 pairs best White Leg Guards, 1 pair White Kid Gauntlets, 2 pairs best Batting Gloves, 3 best Match Balls, 1 "Marylebone" Carpet Bag.

The Three Guinea Private Outfit (Net Cash), No. 6.

2 best solid all-Cane Handle Bats, 1 pair White Leg Guards, 1 pair best Batting Gloves, 1 pair Real Buck Cricket Shoes, with Spikes, 1 Patent Athletic Belt, 1 best Match Ball, 1 "Marylebone" Carpet Bag, with Name or Monogram engraved on Brass Plate.

DEBATING SOCIETY.

Among the various ways in which the subject of higher education may be introduced to the young men of a parish, the Debating Society stands among the chief. It is generally a popular institution, and its being self-supporting is a further warrant of success.

Every kind of subject gives matter for discussion, including politics, history, manufactures, agriculture, Shakespeare's plays, inventions and improvements, besides matters of local interest. There is only one exception to this general rule, *i.e.*, religious subjects should be strictly prohibited from any discussion whatever; any member in any way introducing such subjects should be heavily fined.

But few rules are necessary, and these should be simply framed to prevent disorder during discussion.

The clergy of the parish, with an equal number of laymen, should be formed into a committee of management.

Members should be elected by ballot at the general monthly meeting. They should be required to pay a small entrance fee, in addition to the ordinary subscription, which should not exceed sixpence per month.

A Natural History Society, having a museum of objects collected from the neighbourhood, may with advantage be added to the institution, with one of the members elected as curator. This will be an incentive to the members to read books upon Archæological, Geological, and Natural History subjects.*

At each meeting, papers upon subjects proposed by members and accepted by the committee should be read, followed by a discussion. A division may be taken if necessary.

The time allowed to each speaker should be strictly limited, and the order of the speakers should be in the hands of the Chairman.

Ladies might be admitted if approved of by the Committee.

In the event of interesting subjects for discussion not being forthcoming, an occasional evening for recitations only, might be given by the members.

As funds permit, a library of scientific and useful works should be purchased for the use of members, and magazines distributed among them. Subscriptions from hon. members should be solicited.

An annual excursion should be arranged for the members to visit places of archæological or historical interest in the neighbourhood, *e.g.*, churches, castles, ruins, etc.

* See "The Village Museum," by Rev. G. T. Hoare. (Routledge, 6d.)

RULES.

RULE 1.—That this Society shall be called the Debating Society, or Local House of Commons, in connection with the Institute.

RULE 2.—The object of this Society shall be to meet for the discussion of political and social topics of public interest, etc., the proceedings to be carried on as far as practicable according to the rules of the "House of Commons."

RULE 3.—That this Society shall be formed of the Members of _____ Institute, who in order to have a vote, and to take part in debate, etc., must inscribe their names in the "Roll Book" kept for that purpose.

RULE 4.—The Officers of the Society shall consist of the "Speaker," "Deputy Speaker," "Clerk of the House," "First Lord of the Treasury," "Prime Minister," "Chancellor of the Exchequer," "Secretaries of State," "First Lord of the Admiralty," and the "President of the Board of Trade."

RULE 5.—Any Member may hold one or more of the Offices stated in "Rule 4."

RULE 6.—The Society shall meet every week, and at such times as shall from time to time be judged most convenient.

RULE 7.—No Member shall be less than 16 years of age, and must be a Member of the Young Men's Friendly Society, but any Member of the Institute may be admitted to the Debates, but shall take no part in the discussion if under that age.

RULE 8.—Any alteration in the Rules shall be decided on motion, after notice being brought before a meeting of the House, and such notice of motion shall be in writing signed by the proposer and at least four other Members, and shall be handed to the Clerk of the House at the previous meeting, at the usual notice time, and the notice shall not be deemed carried unless a majority of two-thirds support the proposal.

STANDING ORDERS.

RULE 1.—The Speaker shall preside over the ordinary sittings of the House.

RULE 2.—When the Speaker rises, silence should be observed, and he should at all times be heard without interruptions.

RULE 3.—The Speaker shall have all the privileges with regard to order and management of debate in the House as those possessed by the Speaker of the "House of Commons," but if any Member should feel aggrieved by any ruling of the Speaker, he may call to question such act.

RULE 4.—In the event of any Member being twice called to order by the Chair, the Speaker may name such Member as disregarding his authority, and it may be moved that such Member be suspended during the remainder of the sitting.

RULE 5.—Members on entering or leaving the House, in passing the Chair shall do so uncovered.

RULE 6.—No Member shall refer by name to any Member.

RULE 7.—The Ministry shall be responsible for a supply of bills and motions for discussions, but they shall afford facilities for the discussion of bills and motions introduced by private Members.

RULE 8.—The Ministry shall be composed of not less than six Members, whose names and offices shall be entered on the minutes of the House.

RULE 9.—The Premier shall choose his Ministry.

RULE 10.—If the Premier be in a minority he shall resign, the Speaker shall then call upon a Member who in his opinion holds the majority to form a Government.

RULE 11.—No Bill shall be brought forward until leave has been asked and obtained at the meeting previous to such proposed introduction of the Bill at the latest.

RULE 12.—Every Bill shall be disposed of on its second reading.

RULE 13.—No Motion or Amendment shall be introduced without a notice in writing embodying the substance of such Motion, and every Member in giving notice of a question to the Clerk of the House with his name and the day on which he proposes bringing on such matter.

RULE 14.—No Member shall speak on any subject for more than ten

minutes, except the proposer of a motion or the proposer of an amendment, who shall each be allowed twenty minutes.

ORDER OF PROCEEDING.

1. The reading of the minutes.
2. Introduction of new Members.
3. Questions.
4. Orders of the day.

CLERK OF THE HOUSE.

1. To record the proceedings of the House.
2. To read at the commencement of each sitting the minutes of the previous sitting.
3. To have posted on the notice board all measures, questions, etc., set down for discussion.
4. To receive all notices of bills, etc.

DISTRICT VISITORS.

The good work done by a band of regularly organized visitors in either town or country parishes cannot be too highly estimated.

By this agency the poorer classes receive regular visitation and instruction in holy things, besides chats upon thrift and such social matters as shall tend to the improvement of their homes, and raise the moral tone and general condition of their families.

But this important work must not be taken up lightly, or by impulse and without system: if so, the good effect will be seriously impaired. It must be performed thoroughly, systematically, and regularly, to be of service to the clergyman in the well working of his parish. A scheme should be drawn up by which the clergyman can control the working of his district visitors, and so weave their work into his ministrations both in visiting and otherwise. For this purpose the district visitors should meet at the clergyman's house at least once a month for conference and mutual counsel as to how to carry out his plans. Each visitor should keep a small note book* for jotting down what is seen or ascertained during visitations, such as sickness, non-attendance of children at Day or Sunday Schools, with reasons; the arrival of new, departure of old parishioners, etc. All should also work in general upon the same plan, that parishioners may become accustomed to it, and the parish uniformly worked. Tracts should be distributed or exchanged, relief from the soup-kitchen given; sick dinners be provided, and relief tickets be granted to urgent cases of poverty or need; again, money may be collected for the clothing, coal, or shoe clubs, by the district visitors. It is also desirable that district visitors should become Sunday School teachers; where this can be done, it is at once to the parish an evidence of their earnestness; that they visit not merely in a spirit of curiosity, while it gives them an influence through the children which they would not otherwise obtain.

A suitable Manual of Devotions, including Scripture Readings, Hymns, Prayers, and Litanies for the sick, poor, and aged, should be given to each visitor for use; and no books of this kind should be used by the visitors unless approved and recommended by the clergyman.

The services of the previous Sunday, the cottage garden, the row of window plants, the children of the family, their progress at school, etc., and many other subjects will furnish topics of

* See Form suggested by Editor, page 161.

healthy conversation; but gossip, the mere retailing of grievances, to which in many forms the poor are sometimes inclined, should be discouraged, and specially guarded against in the case of the more inexperienced district visitor.

It is not intended to suggest topics of conversation merely, for this would be to imply that the visitor would be a person without judgment, but most emphatically I maintain, that a district visitor should be an acute-minded and discriminating person, possessing sympathy, tact, and zeal for the work. Such a qualification will be the best security for good work done in the cottage homes of her poorer neighbours.

The clergyman should also from time to time warn in the matter of discrimination in giving alms, of the regulation of visits to times convenient for the people; and above all, he should aim at securing for his district visiting the true spirit, not of patronage, nor of imperiousness or censure, but of loving help, given in whatever way Christian sympathy and prudence may suggest.

Wherever possible, it is an excellent plan to unite the district visitors into a Guild, or Church Workers' Society, which provides the clergyman with a voluntary band of workers of both sexes, who shall be always ready to aid him in carrying out plans for the welfare and spiritual needs of his people. As the utility of lay agencies and of Parochial Councils is being very much brought to the front, surely the best way of proving that a clergyman can efficiently manage his own parish affairs, without either compulsory assistance* proposed by the State, or even by any system of Diocesan Councils (which would in most instances prove to be more of a hindrance than a help), is for the Incumbent of each parish to form a Church Workers' Society, or Parochial Guild of men and women to assist him in all parochial visitations, and meetings, the relief of distress, etc.

The members of such a Society should be either selected from the Communicant's role by the Incumbent of each parish, or elected by him upon their own voluntary presentation. In this way special helpers may be engaged for special work, and so ensure success in what is undertaken.

A monthly meeting is indispensable both for clergy and workers, for the purposes of instruction, advice, mutual conference, and general assistance to the members, many of whom may be both young and inexperienced in the work, yet such will nevertheless be found useful and willing, requiring only oversight and friendly guidance to make them valuable parish helpers.

These monthly meetings should always be opened and closed with prayer, and each member should be supplied with a uniform simple form of daily prayer for private use.

* Mr. Alban Grey, on Church Boards.

To this body of lay workers the laborious details attending the different kinds of parochial agencies may be entrusted by the clergyman, who will thus be much relieved, and enabled to devote his valuable time and energies to the organization and general control of all. Thus Mothers' Meetings, Clubs of all kinds, Reading-Rooms, Music Practices other than the Choir work, Temperance Work, Missionary collecting, Entertainments, Sunday School Teaching, District, or house to house visitation, Classes, and in certain cases, Children's Services and Cottage Lectures will be supplied with earnest workers, who are able to give much time and attention to the task undertaken by them as work for God in the Church and Parish.

It cannot be overlooked, also, that a body of well organized helpers of this kind, having their allotted duties, will by their continued labours spread a healthy Church tone around them.

The wants of each parish will as a matter of course differ from those of its neighbours. It is therefore impossible to give more than a general outline of the purpose and scope of a Church Worker's Society. Each clergyman must thus fill in details according to the special needs and calls of his parish.

BOOKS FOR THE USE OF DISTRICT VISITORS.

Each District Visitor should be provided with the following five books to aid them in their work:—

1. **Reference Bible.** The Oxford Bible for Teachers or the Variorum Teacher's Bible are the best suited for this purpose.

2. **Prayer Book.**

3. **Hymn Book as used in the Church.**

4. **Manual of Devotion**, for Sick and Aged Bedside or Cottage Reading, such as the Bishop of Bedford's "Pastor in Parochia" (Wells Gardner, Darton & Co.), containing Scripture portions, Hymns, and Prayers for various occasions.

5. **District Visitor's Book** for Notes of Visit, Remarks, etc. (See page 161.)

Other books useful to District Visitors are:—

1. **A Short Reading for a Spare Five Minutes.** (S.P.C.K.)

2. **Instructions in the Devotional Life**, by Bishop of Truro. (Wells Gardner, Darton & Co.)

3. **Bishop Walsham How's Commentary on the Gospels.** (S.P.C.K.)

4. **Private Prayers for Children**, by Rev. T. Johnson. (S.P.C.K., 2096.)

5. **Hints to District Visitors**, by Archdeacon Hessey. (Skeffington.)

6. **The District Visitor's Companion**, by Bishop of Ripon. (Eliot Stock.)

7. **Our Coffee Room**, by Eliz. A. Cotten. (Nisbet & Co.)

8. **Work among the Lost.** (Hatchards.)

9. **Hints to Workers,** London Diocesan Lay Workers Association. (Wells Gardner, Darton & Co.)

10. **Home and its Duties.** (Thos. Laurie.)

11. **Useful Hints on District Visitors.** (S.P.C.K.)

12. **Address to District Visitors,** by Rev. E. L. Cutts. (S.P.C.K.)

(This contains a sketch of the duties, with office for the Infirm and list of Readings.)

13. **Prayers and Rules for District Visitors,** by Bishop Wilberforce.

*14. **Sick Nursing at Home,** by S. F. A. Caulfield. (Lupcott Gill.)

*15. **Help at Hand,** by Countess Cowper. What to do in Accidents and Illness. (Wells Gardner, Darton & Co.)

*16. **Ambulance Lectures,** by Dr. Weatherby. (Griffith Farren & Co.)

*17. **Till the Doctor Comes,** by Dr. Hope. (Religious Tract Society.)

*18. **Rules for the General Management of Children.** (Longman's, 1d.)

19. **Handbook for Young Church Workers.** (National Soc.)

20. Numerous periodicals and magazines, including The Parish Magazine, The Church Evangelist, The Gospeller, British Workman, Church Work, The Net, The Standard Bearer (*Temperance*), Our Work, The Banner of Faith, The Fireside, Home Words, etc., etc.

21. Numerous Tracts as supplied by the various Church Societies, including:—

a. The Society for Promoting Christian Knowledge.

b. The Religious Tract Society.

c. The Church of England Temperance Society.

d. The Church of England Purity Society, etc., etc., etc.

Also Parish Tracts by:—

e. Rev. J. H. Buchanan, Ilkeston, Notts.

f. Rev. George Everard, Dover.

g. Rev. S. Power, Ham Common, Surrey.

and other private authors.

See also Books recommended for Cottage Lectures (page 144).

The following page of an existing District Visitor's book gives all that is required for the work. It contains 36 pages, wherein may be entered details and particulars of 36 homes, forming a Mission District in any parish. I would suggest that the pages should be lengthened so as to give space for dates of visitation to each family, arranged for one, two, or three years, etc.

(*To be continued.*)

DISTRICT VISITOR'S BOOK. No.

Heads of Family _____

Occupation _____

No. in Family _____

Residence _____

Floor _____ Rooms _____

School (Sunday and Day) _____

Place of Worship _____

Resources _____

REMARKS.

REGISTER.

MONTH.	188				188				188			
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October ..												
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N.B.—When Visited place Date in Column for each month.

DORCAS SOCIETY.

(WORKING PARTY FOR THE POOR).

This is a valuable aid to a Clergyman in charge of a poor parish. By a Dorcas Society is meant a monthly Sewing Meeting of Ladies, who provide the materials—either by use of a fund set apart for the purpose, or by subscription—and make them into garments for the poor.—Acts ix. 39—hence the name.

Such a society, while it provides clothing for the poor, like the Mothers' Meeting, is unlike the latter inasmuch as it does not profess to teach the mothers how to make their own and their children's clothing, but presents the garments ready made as offerings. Either or both may be established to advantage in a large parish.

RULES.

1.—A Dorcas Society should be limited to twelve members, as this is decidedly more convenient than a larger number.

2.—At the beginning of each year two of their number should be appointed Secretaries.

3.—Each member in turn should entertain the society at her house, at the Monthly Meetings, *e.g.*, *the first Monday in the month.*

4.—The meetings should always be opened with prayer by one of the Clergy, and during the working time the members should take their turn in reading aloud missionary papers, or some good book.

5.—An annual Subscription list should be published of the payments of all the hon. members of the society, with a second list of the expenses, persons benefited by gifts of clothing, &c.

6. The distribution of garments from the basket should be at regular intervals, and every working member should have the right to vote for and recommend cases requiring aid.

This society should always be under the direct control of the clergyman's wife, sister, or elected superintendent; and the clergy of the parish should be consulted about cases requiring aid. In the event of the funds of the society needing increase, concerts, lectures, or other entertainments may be given for that purpose.

N.B.—See also **Needlework Society for Working Women.**

DRAMATIC CLUBS.

It may be thought by some persons that the Dramatic Club can hardly be classed among parochial institutions—that it is an undesirable object, and therefore unworthy of parochial support. Whether this be true or not, it must be admitted that Dramatic Clubs not only exist, but are most popular in certain districts, and that consideration is sufficient excuse, if any be needed, for a notice of them in this work.

A Dramatic Club is often advantageously formed in connection with the Young Men's Literary Institute, and if properly conducted it may be turned to good account in a parish.

There should always be a committee of management to direct the working of the Club and to select suitable pieces for representation. Great care should be taken to expurgate any objectionable words and phrases from the pieces to be performed, also those which may in any way exhibit what is vulgar or in bad taste should be avoided.

Another important condition of success is that the members who take part in the representation of the pieces should be young men of good moral character, whose chief aim is to provide healthy amusement and entertainment. As the main object in the formation of a Dramatic Club is to interest the young men of the parish, any objections to it may be lessened if the rule of the Club be that it be limited to male members and performers only.

The costumes and dresses also should be carefully selected, and arranged with the view of giving the impression of taste and refinement.

One of the best aids to stage arrangements, "making up," costumes and acting, is **Theatricals and Tableaux Vivants for Amateurs**, by Charles Harrison, 2s. 6d. (L. Upcott-Gill, 170, Strand, London, W.)

A careful observance of these things, including the minor details of part acting, tend to give a true and proper tone to the Club, and no less sometimes to their audiences.

The scenery should be simple and effective. This may often be obtained by employing a local artist to paint in distemper upon calico, or paper screen work, interiors, country scenes, shops, and street views, etc. Most of the simple drawing-room plays do not require more than two or three scenes. It is a good plan to make all the scenes reversible, and thus use both sides. The advantage of this will be manifest where the funds are limited.

A pianoforte and a violin, if possible, should be provided to play at intervals during the change of scenery, etc. Where a local orchestra can be raised this a great addition to the Club,

and provides further employment for other members of the Young Men's Institute.

The expenses of fitting up a room will not be great; such fittings should include:—

1. A large and strongly-built platform or stage, composed of stout boards firmly nailed down. This is most important, as nothing interferes more with a nervous actor's *début* than a shaky floor. He at once loses confidence and his part is most likely to be a failure.

2. A drop scene on roller for the front of the stage, flanked by curtained wings of cheap and attractively-figured cretonne, or fancy paper.

3. Two or three back scenes, on rollers, as required in the pieces selected for representation. A cheap way of producing these is by making a slight framework of wood the size required, or in two parts to join in the centre, and tightly stretching canvas upon it ready for painting. But to suspend the back scenes is probably the cheapest and best plan.

4. Some side scenes, called wings, also composed of painted canvas upon wooden frames. These add greatly to the general effect, and afford excellent means of entrance and exit. These also give shelter to the director and prompter, and screen him from the audience, while he has a full view of the actors.

5. Foot-lights, either gas jets or small paraffin lamps, arranged under a sheltered board in front of the stage.

6. A green-room, for dressing and retiring, should be provided either behind or to the right or left of the stage.

7. The back scenes should be placed at a sufficient distance from the wall as to allow persons to pass and repass behind it, so as to enter on either side through the wings.

A good selection of plays will be found in a Catalogue published by S. French, 89, Strand, London, W.C., called, "A Descriptive Catalogue of Amateur Plays," etc.

Another "Make-up Book," or practical guide for amateurs, with coloured illustrations, is here sold for 2s., also a "Make-up Box," 15s., which may be found useful in the green-room during the preparation of the characters.

All information as to dresses, wigs, etc., will also be found in the above books.

RULES.

- 1.—That the Club be called the "—— Dramatic Club."

- 2.—That none, except Members, be admitted to Rehearsals, or on the stage, during the performances.

- 3.—That all Members being absent from Rehearsals, shall be liable to a fine of Sixpence, unless due notice be given to the Secretary.

- 4.—That all Books and Properties shall be returned to the Property Man after each performance.

- 5.—That one evening in each week be set apart for Rehearsals, and that the Secretary shall give due notice of all extra Rehearsals and Meetings.

- 6.—That the number of Members be limited to from 12 to 17, but should any vacancies occur, fresh Members may be elected by a majority at a General Meeting.

7.—That all fines be collected by the Secretary, and devoted to the general expenses.

8.—In the event of a piece selected requiring more characters than there are members in the Club, Members for the time being may be elected for such piece.

9.—That only such pieces be selected for representation by the Club as are harmless in tone and pure in language, so that the highest moral character of the Club may be maintained.

10.—That females be not admitted as Members.

11.—That the Committee of Management shall consist of the Clergy of the parish, with other officers of the Young Men's Institute, and the Members elected of the Dramatic Club.

DRUM AND FIFE BANDS.

It is often a matter of surprise how much interest may be aroused and sustained in organising and teaching the youths and boys of a parish to form a Drum and Fife Band. When formed it is most useful for parochial purposes, and it further provides healthful recreation for the members.

Flower-shows, Sunday and Day-School Treats, Benefit Club Feasts, Athletic Sports, Prize Days, and such times afford opportunity for calling the Band out.

In proportion to its efficiency it is generally a pleasing addition to open-air entertainments of all kinds, and has at once the pleasure and the stimulus attaching to gratifying performance. For the Drum and Fife Band interest, therefore, need never be wanting.

There are many advantages which a Drum and Fife Band possesses over a Brass Band, though it may be granted that the latter is the more musical. 1. The instruments are less expensive. 2. The training is less difficult. 3. Some efficiency can be secured in a comparatively short time. 4. Younger members can join. 5. It may be established where, for many reasons, a Brass Band would be out of the question.

The Teacher. An efficient teacher should be engaged to train the members for a short period, twice a week at first, and afterwards, when the drudgery of learning has been partly overcome, only once a week.

When the band has attained some proficiency, efficient members may generally be found who will take the training of recruits, or, indeed, not unfrequently there is one of sufficient skill to become entire honorary acting bandmaster. Strict rules should be enforced as to attendance, conduct, etc.

The Instruments. Of the instruments, the fifes and the piccolos (if any) being inexpensive, may become the members' own property, to be paid for by instalments, if necessary; but it is better for the big drums, the kettle-drums, and the cymbals to belong to the club, members having the use of these instruments only during their membership.

The Music. Secular music only should be played by the members. The Church Choir will readily furnish a nucleus for the club, and the elder scholars from the Sunday-School will easily make up the required number. It is in some cases well to make the band distinctive, and call it: 1. The Sunday-School Fife and Drum Band. 2. The Temperance Fife and Drum Band. 3. The Band of Hope, and condition the membership accordingly.

The clergy of the parish should take, if not an active part, at least a lively interest in the welfare of the Band. They can act as Secretary, Treasurer, Patron, or President, and use their influence in obtaining subscriptions and honorary members to support the club.

The members of the Band should pay a small monthly subscription of 1d., 2d., or 3d., according to circumstances. This will furnish money for new music, and a little fund for current expenses, *e.g.*, The Annual Holiday.

A uniform is very desirable, and should always be worn when the Band parades. If a complete dress cannot be secured, a cap with a coloured band, or badge, should certainly be made the distinctive mark of the Band.

Great care should be taken that the Band is used always for a proper object and occasion. Indiscriminate use sometimes makes the Band unpopular, sometimes rather a nuisance, maybe, indeed, a means of mischief in the parish.

Mr. G. Butler, Musical Instrument Maker, 29, Haymarket, London, W., gives the following estimates and classification for bands:—

FIFE AND DRUM BAND OF SIXTEEN.

	£	s.	d.
2 Piccolos, Cocoa, 1 Key, at 3s. 6d.	0	7	0
10 B Flutes, Cocoa, 1 Key, at 3s. 6d.	1	15	0
2 Side Drums, at 30s.	3	0	0
Belts and Sticks, at 6s.	0	12	0
1 Pair of Cymbals	0	18	0
1 Triangle	0	7	6
16	Best quality, £7 17s. 6d.		
	£6	19	6

FIFE AND DRUM BAND OF TWENTY.

	£	s.	d.
2 Piccolos, Cocoa, 4 keys, at 7s. 6d.	0	15	0
12 B Flutes, Cocoa, 1 key, at 4s.	2	8	0
2 F Flutes, 1 key, at 8s. 6d.	0	17	0
2 Side Drums, at 40s.	4	0	0
Belts & Sticks, at 7s. 6d.	0	15	0
1 Bass Drum	4	10	0
Belt and Sticks	0	15	0
1 Pair of Cymbals	1	0	0
20	Best quality, £22 13s. od.		
	£15	0	0

FIFE AND DRUM BAND OF TWENTY-FIVE.

	£	s.	d.
2 Piccolo Flutes, Cocoa, 4 keys, at 7s. 6d.	0	15	0
14 Flutes, B-flat, Cocoa, 1 key, German Silver tipped, at 4s.	2	16	0
2 Third Flutes, in F, 1 key, German Silver tipped, at 8s. 6d.	0	17	0
4 Side Drums, superior, at 40s.	8	0	0
Belts and Sticks to ditto, at 7s. 6d.	1	10	0
1 Bass Drum, 32-inch	5	0	0
Belts and Sticks of solid Felt	1	1	0
1 Pair of Cymbals	1	0	0
1 Triangle and Beater, 9-inch	0	10	0
25	Best quality, £29 10s. od.		
	£21	9	0

Mr. Butler advertises, in his Catalogue of Musical Instruments, that:—"Bands for Factories, Societies, Schools, and Institutions, will be furnished on easy terms of payment, or at reduced prices for cash."

BRASS BAND OF EIGHT.

	Good Quality.	Superior make.	Extra Fitted. Military.
	£ s. d.	£ s. d.	£ s. d.
3 Cornets.. .. .	4 10 0	10 10 0	18 0 0
1 Alto, in B-flat	2 10 0	4 4 0	5 5 0
2 Tenors, in E-flat	6 6 0	9 0 0	14 14 0
1 Bass, in B-flat.. .. .	4 10 0	6 6 0	9 9 0
1 Bombardon, in E-flat	5 5 0	7 7 0	11 11 0
8	<u>£23 1 0</u>	<u>£37 7 0</u>	<u>£58 19 0</u>

BRASS BAND OF TWELVE.

	Good Quality.	Superior make.	Extra Fitted. Military.
	£ s. d.	£ s. d.	£ s. d.
3 Cornets.. .. .	9 0 0	10 10 0	18 0 0
1 Alto, in B-flat	2 10 0	4 4 0	5 5 0
2 Tenors, in E-flat	6 6 0	9 0 0	14 14 0
2 Baritones, in B-flat	7 10 0	10 0 0	16 16 0
1 Bombardon, in E-flat	5 5 0	7 7 0	11 11 0
1 Bass, or Euphonion, in B-flat	4 10 0	6 6 0	9 9 0
1 Bass Drum and Fittings	5 5 0	6 0 0	7 7 0
1 Side Drum and Fittings	2 10 0	3 10 0	4 10 0
12	<u>£42 16 0</u>	<u>£56 17 0</u>	<u>£87 12 0</u>

Another well-known firm of Musical Instrument Makers, are Potter & Co., 30, Charing Cross, London, W.C.

DRUM AND FIFE BAND RULES.

- 1.—The Band to be called the "_____."
- 2.—Members of the Band must be Members of the _____ Young Men's Friendly Society, etc., etc.
- 3.—Young men desirous of joining must be recommended by a Member of at least six months' standing, before admission by the Committee.
- 4.—The date, place, and hours of Practice will be _____ at _____ from 7.30 to 9.30 p.m.
- 5.—The Entrance fee for all Members, payable on admission, is One Shilling.
- 6.—Members to pay 2d. a week Subscription in advance, and to be liable for damage to their Instruments and uniforms.
- 7.—Members must be regular at the Practices, and obey the orders of the Band Master.
- 8.—Members will not be allowed to have their Subscriptions more than four weeks in arrears.
- 9.—The Instruments to belong to the Band.
- 10.—Any member using improper language or misbehaving himself in any way during practice hours, or at any other time when the Band meets, to be fined 6d., or if he still continue to offend, to be dismissed from the Band, as the Captain or Instructor think fit.
- 11.—Any member playing his Instrument to the annoyance of the public, to be fined 6d.
- 12.—The band will parade the neighbourhood (in uniform) on the first _____ in each month, assembling at the Schools at 7.30 p.m.
- 13.—After the Monthly Parades an inspection of uniforms will take place.
- 14.—The Bandmaster will be held responsible for the active management and discipline of the Band at all times.

15.—The Committee of Management consisting of President, Hon. Secretary and Treasurer, and Bandmaster, reserve to themselves the right of altering or amending any of the above Rules from time to time as they may think fit.

16.—All applications for Admission, also return of Instruments and Uniforms, to be made to

N.B.—These Rules should be printed upon the back of each Member's Payment Card.

PAYMENTS.

No. _____ Name _____ 18

MONTH.	WEEK.					TOTAL.	
	I.	II.	III.	IV.	V.	s.	d.
JANUARY.....							
FEBRUARY							
MARCH							
APRIL							
MAY							
JUNE							
JULY							
AUGUST							
SEPTEMBER							
OCTOBER							
NOVEMBER.....							
DECEMBER.....							
TOTAL.....							

This Card to be left with the Secretary on the last Friday in each Quarter, for comparison with the Books.

EMIGRATION SOCIETIES.

I. THE CHURCH AND EMIGRATION WITH COLONISATION.

A practical and business-like effort has been organised for carrying out systematised colonisation in connection with the Church of England in North-West Canada. The first settlements are to be at Qu'Appelle on the Canadian Pacific Railway, and at "Churchbridge," on the Manitoba and North-Western Railway. The name of the latter settlement is most happily chosen for a scheme which is intended to provide a "bridge" across the ocean by the "Church" for the emigration difficulty. But I suspect the name also implies a compliment to the Rev. John Bridger, the able, energetic, and popular "guide, philosopher and friend" of so many emigrants to Canada, sent out under the auspices of the Society for Promoting Christian Knowledge, and whose name appears as one of the Council of Administration of the new society. The intention is to acquire land for settlement, as well as to take advantage of the free grants, and group the colonists in village communities, with a Church, or Church and school services, hospital, stores, and so on, in such manner that families and friends shall not be isolated in the way they have been through compulsory settlement on the well-known chess-board squares into which the land in Canada is divided by the Government. Latterly the Government has seen fit to modify the conditions of free settlement in favour of grouping, and there is no doubt of the advantage of such a modification, for if there is one thing wanted more than capital in new countries it is society and companionship, and mutual help, which can only be rendered by closer settlement. The colonists of the society will have the option of renting and purchasing 40 acre and 160 acre farms and houses (besides the free lands), and of being assisted to stock and cultivate their farms, on terms which are calculated to give a fair return to the shareholders, whilst placing the colonists on the way to independence. Meanwhile the advances will be secured by mortgages; and there will be railway facilities for rapid development. The society is called the **Church Colonisation Land Society, Limited**. The trustees are Canon Prothero, Chaplain to the Queen; the Right Hon. H. Cecil Raikes, M.P., and James Rankin, Esq., M.P. The Council consists of Sir William Vincent, Baronet, Professor Tanner, of the Royal Agricultural College, South Kensington; Mr. Robert Allan, of the Allan Line; the Rev. John Bridger, the well-known Emigrants' Chaplain at Liverpool, and Mr. Arbuthnot Butler Storey, LL.D., of Dr. Barnardo's Council; the Secretary being Mr. Edmund C. Wickes, 2, Victoria Mansions, Westminster

Abbey, S.W. By the kind permission of the Council of Administration I am enabled to give the following detailed statement of its object and plans of operation :—

Object.—The object of this Society is to carry out, in connection with the Church of England, a practical system of Emigration and Colonisation on a self-supporting and remunerative basis—the Emigrants being assisted to attain independence, and the Society receiving a fair return upon the Capital employed. The accompanying plans of operation have been designed for the Society by Professor Tanner, the well-known authority on Canadian Agriculture, who has consented to act as Deputy Chairman of the Society. The value of all advances will be secured by Mortgages of the Settlers' Lands and Property.

Church Services.—It will be a most important feature in the work of this Society that Church Services will be provided for its Emigrants. One-tenth part of the Capital subscribed will be appropriated as a provision or endowment for Ecclesiastical purposes in connection with the Church of England in the province or district where the lands of the Society may be situated. The money so appropriated will be set apart, and the Society for the Propagation of the Gospel will be asked to administer the same on Trusts to be approved by it. This Society will also encourage all means for Improvement and Employment that may tend to make its Settlements self-supplying and well-ordered communities.

Special Advantages.—For Emigration purposes the position of the Established Clergy is unique. As the *Times* said, when commenting upon a letter of His Grace the late Archbishop of Canterbury on Emigration :—"For the purpose of furnishing "information on subjects connected with Emigration, the "parochial system of this country presents the germ of an "organisation which it would be difficult to create and wasteful "not to utilize. The further work of facilitating the journey of "the intended Emigrant and welcoming him on the land of his "choice, is also such as the Church of England, with her vast "and increasing organisation throughout the Colonies, is well "fitted to undertake." But, in order to complete, successfully, the work of Emigration, material assistance must be given to many Emigrants during the first year or two, and a definite place provided for them to go to at once, so as to avoid loss of valuable time and money, on arrival in the Colony. The plans show how these requirements will be met by the Society.

Clergymen and the Laity, desirous of assisting suitable families and persons from their respective parishes and neighbourhoods to emigrate, may, by taking or getting others to take, shares in this Society, and recommending such families or persons, satisfactorily attain their object.

The Profits of the Society will accrue from interest on secured advances to the settlers; from the re-sales and lettings of lands, houses and town lots; from the supply of agricultural implements, seeds and stores; from the stock and crops grown upon the Society's lands; and from the general development of the property and its resources. The main object of the Society being to assist Colonisation in a manner worthy of a Christian community, all surplus profits, after payment of a fair dividend (the amount of which will be under the control of the Subscribers), are intended to be applied towards the extension of the several objects of the Society, which are ecclesiastically akin to those of the successful Canterbury Association of New Zealand.

Proposed Plans of Operation in Canada, as designed by Professor Tanner, Senior Examiner in Agriculture under the Government Department of Science, South Kensington; and of Qu'Appelle Valley, North-West Canada.

PLAN No. 1.—Forty Acre Farms.

The Society to provide for its approved Emigrants on arrival a substantially built four-roomed cottage, with porch, verandah, and accessories, and four of the forty acres sown with wheat, barley, potatoes, and garden stuff, equal to a supply of bread, meal and vegetables for a year; also the use of the remaining thirty-six acres for grazing a cow or two, and for pigs, and poultry, and tillage gradually; the whole at a Rental of about one dollar per week, with the option during three years of electing to acquire the Freehold at an increased Purchase-rental based on the market value, and spread over a further term of years if desired.

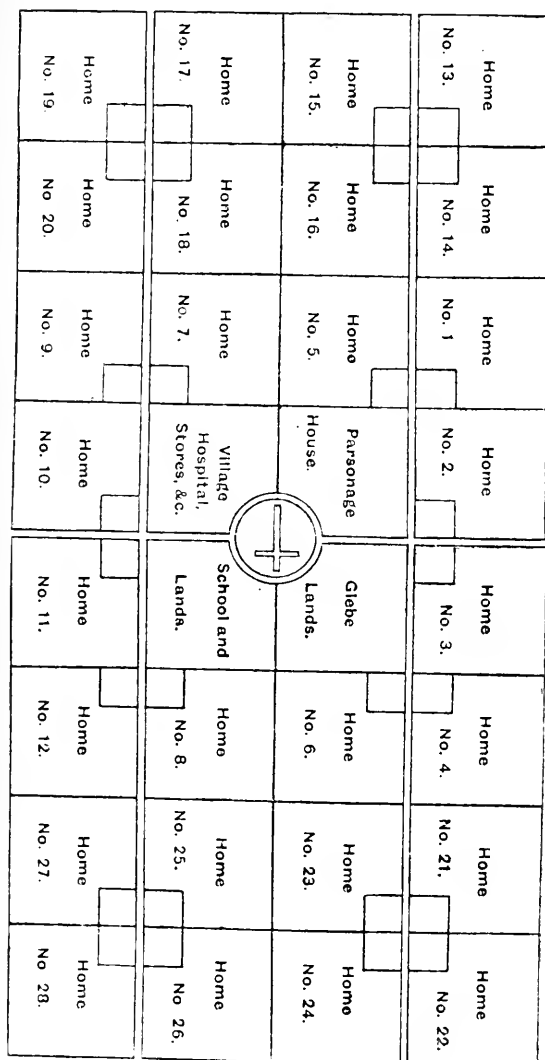
The first Settlement of this character to be in the fertile Qu'Appelle Valley, on the Canadian Pacific Railway, within three or four miles from Qu'Appelle, one of the largest and most prosperous towns in North-West Canada, where there is a demand for labour, one day's wage being equal to the total weekly payment for the rental of the cottage, food supplies, and land as above.

This Settlement is estimated to realise about 5 per cent. per annum, net, on the Capital required for the first 640 acres of 12 cottages, wells, fences, seeds, &c., besides securing 160 acres of land as a permanent endowment for Church and School work and a Village Hospital in the centre. By adding 320 acres on the East and 320 on the West, and providing for 16 more families, the Annual Income from the 28 cottages and land would return about 6 per cent. net, on the Capital.

PLAN No. 2.—One Hundred and Sixty Acre Farms.

The second Settlement to be on the Manitoba and North-Western Railway, which Company is to provide a Railway Station and co-operate with the Society, first enabling such

Plan No. 1 for FORTY ACRE FARMS, with CHURCH, PARSONAGE, GLEBE LANDS, VILLAGE HOSPITAL, SCHOOL, STORES, &c., in the Centre.



Plan No. 2 for ONE HUNDRED AND SIXTY ACRE FARMS (also with a Village Centre and Forty Acre Farms).

		Farm 160 acres		Farm 160 acres			
		Farm 160 acres.		Farm 160 acres.			
Farm 160 acres	Farm 160 acres.	40	40	40	40	Farm 160 acres.	Farm 160 acres.
		40	Village, Rail- way Station, Church Parsonage, School, Stores, &c. 160 acres.		40		
Farm 160 acres.	Farm 160 acres.	40			40	Farm 160 acres.	Farm 160 acres.
		40	40	40	40		
		Farm 160 acres.		Farm 160 acres.			
		Farm 160 acres.		Farm 160 acres.			

(The Scale of PLAN No. 2 is reduced one-half.)

Emigrants as desire it to register their names for Government Free Homestead Lands of 160 acres each before leaving England; and secondly, in developing the above Plan by the sale or exchange of Railway lands, enabling groups of 12 families to have their cottages, with 40 acres each, at a village, and 16 families with 16 cottages and 160 acres each of Free Homestead land lying around the village, thus facilitating the enjoyment of society, and Church and School Services, for which 160 acres would be reserved in the centre of the Settlement. The purchase or exchange of further Railway lands would enable a much larger number of Settlers to be grouped; in fact the system is capable of the widest expansion.

Generally.—The Society to supervise its Emigrants; assist them with implements; purchase and dispose of produce; and otherwise use its Capital and influence for the benefit of the Settlements, which should continually increase in value.

II. PAROCHIAL EMIGRATION SOCIETY.

The following valuable paper upon Self-assisted Emigration has been specially written for the PARISH GUIDE by the Rev. J. Rice Byrne, M.A., H.M.I. of Schools, who has been mainly instrumental in organising and carrying on the Crystal Palace Self-Help Emigration Society.

The Crystal Palace Self-Help Emigration Society is the rather lengthy title assumed by an Association, started more than a year ago, for the benefit of working people residing within two miles of the Crystal Palace at Sydenham. In the winter of 1885—86, a larger number of working people than usual were thrown out of employment, and it occurred to several gentlemen besides myself that the most effectual, because the most permanent, form in which to administer relief to them would be to remove them from a country in which population is superabundant and work is becoming increasingly more difficult to obtain, to those more distant portions of what is still our common country, although we call them "the colonies," where population is scanty, hands are wanted, wages are comparatively high, and a prospect is open to persons who are hard-working and well-conducted, of rising to positions to which they could never have aspired had they remained at home.

A General Committee was formed, consisting of ministers and lay members of different religious denominations and representatives of both political parties, with a small Working Committee chosen from them to act as an Executive. A Chairman was appointed, and, most important of all, a gentleman was selected as Honorary Secretary and Treasurer, who having for thirty years occupied a judicial position in one of the Colonies, was conversant with Colonial life, and could tell at a glance if the persons who offered themselves as

emigrants did, or did not, possess the qualifications proper to successful Colonists.

The principle on which the Society is based is that of "Self-Help," as it is called, that is, the would-be emigrant is required as a condition of receiving assistance to contribute towards the cost of his own emigration. His quota is fixed at one half. Let him produce in any manner that is most convenient to him, whether out of his own resources, or by begging, or borrowing from friends, or charitable societies, one half the passage money, and we engage to furnish the remainder, or so much of it as our funds will allow, or as appears suitable to the particular case, and to contribute to the outfit according as we find advisable. But our plan of proceeding is best seen in the following "Rules for Emigrant Members," which I transcribe from the printed Report.

RULES

FOR EMIGRANT MEMBERS.

1. Any person may become a Member of the Society who shall satisfy the Committee that he is resident within two miles of the Crystal Palace, that he is of good moral character, and that he is such an one as would be considered, by competent authority, well suited to become an Emigrant, and a Member of this Society.

2. Subscriptions of not less than one shilling at a time may be brought to the Secretary, Alfred Chetham-Strode, Esq., at his house, Wairuna, Mowbray Road, Upper Norwood, any Saturday evening between the hours of seven and nine o'clock.

3. Subscriptions may be withdrawn at any time, except so much of the sum subscribed as may have been contributed by any other person than the member himself. This will be returned to the donor.

4. When the subscription amounts to one half the passage money, the Society undertakes to contribute towards the remainder, a sum never in any case exceeding one half the whole cost, and towards the outfit in such proportion as shall be thought advisable.

5. The Society reserves to itself the right to reduce the proportion in which it contributes towards the passage money and outfit, and to limit the number of members, if at any time its funds shall be found inadequate to the demands made upon them.

The Society has been one year in existence, and the results of its working are summarised in the Report for 1886, which has just been issued.

During the year, 161 persons have emigrated, or are in course of emigrating, with assistance from the Society, of whom 49 were men, 29 women, and 83 children. Their destinations have been as follows:

	Men.	Women.	Children.	Totals
Canada	17	8	14	39
Queensland.. .. .	16	12	29	57
Western Australia	11	7	38	56
New South Wales	2	—	—	2
New Zealand	2	2	2	6
British Columbia	1	—	—	1
Totals	49	29	83	161

The following are the occupations of the adults, other than married women :

Labourers - - - - -	19	Groom and Gardener - - - - -	1
Carpenters - - - - -	6	Plumber - - - - -	1
Painters - - - - -	5	Brickmaker - - - - -	1
Plasterers - - - - -	5	Shoemaker - - - - -	1
Bricklayers - - - - -	3	Gardener - - - - -	1
Stonemasons - - - - -	3	Carman - - - - -	1
Grooms - - - - -	2	Female Domestic Servants - - - - -	2

All this has been effected at a cost to the Society of £118 15s., or under 15s. a head; or, with addition of working expenses, £132 12s. 1d., which is a little over 16s. a head. The remainder of the expense, which is of course considerable, has been borne by the emigrants themselves, with or without assistance from friends and charitable societies; and the reductions made in favour of those who have had Assisted Passages granted them, will account for a good deal. "But the fact remains, that without the assistance the Society has given them, not in money only, but in advice and the personal exertion necessary to carry matters through, few (if any) of these 161 persons would have left their native shores."

What success the emigrants have met with in their new homes, it is as yet too early to determine. Some of them have scarcely settled down. Others have not yet reached their destinations. "But such news as we have received, is all of a favourable character." Two youths, who were among the earliest to set out, the one a stonemason, the other the driver of a milk-cart, two days after arriving at Sydney, were engaged at 10s. and 8s. a day respectively, and are both doing well. Another, a carpenter, who went to Wellington, in New Zealand, with wife and children, writes that he is receiving 10s. a day for his work, and "has not been idle one single working day." Another sends a letter from Townsville, Queensland, to say that his "first work was road-making at 15s. a week and all found," his next "scrub-cleaning at 17s. 6d. a week and all found," and concludes with the significant remark that "a good many of the men in this country, as soon as they get a little money, they are off to spend it and then make it bad for themselves and give the country a bad name." Another, a plasterer, writes home, also from Queensland, a highly favourable account of his prospects and of the good health of his wife and family. News from Canada is to the same effect.

Such is as true a picture as I can present in few words of the constitution and working of our little local Emigration Society, and as such I venture deferentially to offer it to my clerical brethren, in the hope that one and another may be induced to set on foot a something somewhat similar to this, as one of the charitable institutions of his own parish or locality. The National Church should be the conscience and great inspiring force of the nation, sensitively alive to everything that presents itself in the form of a National obligation, and prompt and

powerful to discharge it to the uttermost of its strength. Such an obligation surely offers itself in the duty of meeting the steadily increasing difficulties in the way of obtaining a livelihood, for the working classes especially, which is one of the acknowledged consequences of a too redundant population. The Church of England has deserved well of the nation in her efforts to promote the sacred causes, both of Temperance and of Popular Education. Let her do as much for the furtherance of emigration; let her undertake it as a religious duty in view of that "great and terrible day of the Lord," which will certainly break in upon us, when population, which is advancing with tremendous strides, at last overtakes production, which is already showing signs of nearing its limit, and she will indeed fill up the measures of her claim on the National gratitude.

But I assume that the obligation is acknowledged, and I proceed to describe what I believe would be the proper course to pursue for any clergyman who desires to set up a Self-Help Emigration Society in his parish.

First, let him write to the chief Clerk, Emigrants' Information Office, 31 Broadway, Westminster, for their latest great handbill or poster of information for Emigrants, also for their "Circulars," ten in number, one for each Colony, all which they are prepared to send gratis on application; also for their "Handbooks," ten in number, which are sold at a penny apiece. Next, let him apply to the Society for Promoting Christian Knowledge, Northumberland Avenue, Charing Cross, W.C., for Mr. W. B. Paton's "Handy Guide to Emigration," price threepence. A fuller and more skilfully compiled compendium of information on the whole subject could scarcely be conceived. If he desires to have a Public Meeting, either to start his Society or to set before his poorer parishioners the advantages of Emigration, or the natural features, products, and the like, of any one or all of the British Colonies, he should communicate with the same gentleman, who is Hon. Secretary to the Central Emigration Society, Walter B. Paton, Esq., 3 Paper Buildings, Temple, E.C.; and he will either come himself or send a representative, with or without a magic lantern, as may be desired, who, for little more than the return of his travelling expenses, will deliver such an address as will not fail strongly to commend the subject to popular favour.

Further than this I will not venture to advise gentlemen, who must themselves be the best judges of what is most advisable in their respective localities. Yet there are points that are worth adverting to. Emigrant Members should be encouraged to begin subscribing early, while they are in wage and work, not deferring it till they are out of employ, when the requisite quota has to be scraped together in a hurry and under great disadvantages. An almost incredible apathy is to be expected on the part of the well-to-do public, who should be contributors. At present, Emigration is among "the dry subjects," as Tem-

perance was, as Popular Education was, in the earlier stages of their careers. Something might be said about the adoption of a badge: a rose ribbon has been suggested, and certainly badges have had a wonderful power in giving unity and stimulus to great popular movements, as the cross, the scallop-shell, the white and red rose, the sprig of oak or shamrock, the blue ribbon, and many others. But space forbids my saying more.

Once again, then, I would commend the subject to the earnest consideration of the parochial clergy. Let each one set up a Self-Help Emigration Society in his parish, on however small a scale, and he will do something—though it be but a little—towards remedying distress and helping on the expansion of that mighty race, which in the position it occupies in the march of human progress, and the great deeds it has done and has yet to do for the furtherance of God's "increasing purpose," possesses so many of the characteristics, together with the responsibilities, of "the People of God" of this period of history.

Books giving information upon Emigration :—

1. **Australian Pictures**, (Religious Tract Society), 8s.
2. **Canadian Pictures**, (Religious Tract Society), 8s.
3. **Handy Guide to Emigration to the British Colonies**, by Walter B. Paton, Esq., M.A. (S.P.C.K.), 3d. This book gives much practical information for the use of Emigrants, with a complete list of the best known Emigration Societies.
4. **Emigration**. By Jas. Aspdin, J.P. (Heywood), 6d.
5. **Practical Suggestions on Farming in Canada, the United States, and Tasmania**, (Ford, Rathbone & Co.), 6d.
6. **The Albany Settlement, Canada**, (Elsworth & Knighton), 2d.
7. **The Dominion of Canada, a Guide Book for Settlers**. Published by the Government of Canada. 137 pages, illustrated, 1d.
8. **Handbills and Posters of Information to Emigrants (ten in number)**. Gratis from Emigrants' Information Office, 31, Broadway, Westminster.
9. **Handbooks at 1d. each (ten in number)**, from the same.
10. **The Various Handbooks to the Colonies** (Clowes & Son), published for the Colonial Exhibitions Committee.
11. **The S.P.C.K. Year Book of the Church**.
12. **The British Colonies and their Resources**. By James Bonwick, F.R.G.S. (Sampson Low, 188, Fleet Street.) 5s.
13. **The Canadian North-West and the Advantages it offers for Emigration Purposes**. By Prof. H. Tamer. (George Kenning, 16, Great Queen Street, W.C.)
14. **Canadian Life and Scenery**, (Religious Tract Society), 3d.

ENTERTAINMENTS.

This is a comprehensive term, embracing every kind of popular amusement and instruction, suitable for a parish. It is most important that a clergyman should be on his guard in providing Entertainments for his people, for while, on the one hand, no better means can be found of instructing them, than by a good illustrated lecture, a parochial concert, or even a penny reading; yet considerable tact is necessary in selecting the right and attractive subjects and the best performers for a successful evening.

Under this head we must consider Lectures, Magic-lantern Exhibitions, Penny Readings, Ventriloquism, Conjuring and Dramatic Entertainments, etc.

1. **Lectures** are generally considered to be the best and safest way of imparting instruction to the poorer classes, especially if the lecturer be an able speaker, and the subject a popular one. Whenever possible, illustrated lectures should be given, diagrams are cheap and may now be hired or purchased from our leading Church Societies and Publishers to illustrate nearly every branch of Science or Educational subject, *e.g.*, Natural History, Geography and Travel, Arts and Manufactures, Mission Work, and many others both suitable and attractive.

When diagrams cannot be procured, some good book should be carefully read, and its contents arranged as a lecture for the benefit of the working people, who have little time to read for themselves. Such books as the Rev. J. G. Wood's "Homes Without Hands," "Insects at Home," "Insects Abroad," "Bible Animals," "Strange Dwellings," "Out of Doors," "Petland Re-visited," "Half-Hours in Many Lands," Stanley's "How I Found Livingstone," "Across the Dark Continent," "London—Ancient and Modern," "Travelling—Past and Present," "Coal, and Coal Mining," "The Steam Engine," Religious Tract Society's, "Australian Pictures," "Canadian Pictures," "Swiss Pictures," "Norwegian Pictures," Smiles' works on "Self-help, Thrift," etc., afford ample scope for this purpose. In default of such, a descriptive account of some manufacture in which the people take an interest, cannot fail to please.

Having selected the subject, the next step is to provide for the comfort of both lecturer and audience, and to arrange the room with this view. (*See note before Concerts, p. 125.*)

A platform should always be used for the lecturer. It inspires confidence and renders the work comparatively easy. A good-sized black board, with chalk and dusters, should also be provided for the purpose of illustration. A table should be placed

in front of the platform, where, for the lecturer's use, should be pens, paper and ink, a bottle of water, with any specimens to be used as exhibits during the lecture.

Ample light and warmth are also minor matters which tend to success, for it must ever be remembered that if the poor are to be induced to leave their homes for the lecture-room, it will only be in prospect of some light and cheerful scene and comfortable surroundings.

A monthly series of lectures should be arranged by the clergy and a few of the laity combining to give six lectures during the winter months, each selecting a subject upon which he feels best qualified to speak. Simple language, a cheerful delivery, with plenty of illustration will go very far to make such an entertainment at once attractive and instructive.

If a really good and popular public lecturer be hired occasionally, the interest of all concerned will be quickened, and any additional outlay will be nearly always made good by an increase in numbers attending the lectures on these extra evenings. Church Defence; the History of our National Church; or The Temperance Cause are excellent subjects to introduce, and able lecturers will be provided by the Church Defence Institution, 9, Bridge Street, Westminster, S.W.

Should there be a Reading Room or Young Men's Institute in the parish, it is a good plan to make this the centre from which the lectures are delivered, and audiences and helpers are gathered. This plan has the manifest advantage of a reactionary influence of interest in the Society.

2. The Exhibition of a Magic Lantern is a very great improvement to a lecture, or it may be made an entertainment in itself, needing only short accompanying descriptions of the slides. In any case the magic-lantern supplies good and effective illustration at little cost.

It is a good plan to purchase a magic-lantern for use at parish entertainments. This may be done at prices varying from £2 2s. to £15, according to the power required, and the quality of the instrument purchased, *e.g.*, Dissolving Views or Phantasmagoria Lantern, with gas, lime-light, or simple oil.

Any good optician will supply a price list of requisites. The following are recommended for the purchase or hire of Lanterns and Slides, etc.:—

1. National Society's Depository, Broad Sanctuary, Westminster, S.W.

2. The Church of England Temperance Society, Palace Chambers, 9, Bridge Street, Westminster, S.W.

3. The Church of England Sunday School Institute, Serjeant's Inn, Fleet Street, E.C.

4. Newton & Co., Opticians, 3, Fleet Street, London, E.C.

5. Stewart & Co., Opticians, Holborn Viaduct Steps, E.C.

6. Millikin & Lawley, Opticians, Strand, W.C.

7. W. Lawley, Optician, 78, Farringdon Street, E.C.

The above houses also supply several series of slides with descriptive handbooks of the illustrated lectures, which may be hired for an entertainment at a very little cost.

Lime-light lanterns with gas are of course much the best for town use, where coal gas is obtainable, and cost is not a great matter of consideration. Portable gas is now largely used, so that the oxy-hydrogen lantern, with lime-light burners, can be produced at the most remote village, only it should be remembered that this entails much labour to obtain the one, and some considerable expense to convey the other in gas-bags for this purpose. In villages, the simple oil or paraffin lantern answers fairly well, as a powerful reflector is added to the latest patents.*

3. **Penny Readings** are sometimes called the "Poor Man's Concert," and for this reason they are worthy of support in country districts. In town parishes, other and higher class entertainments may often be provided, but the Penny Reading still meets a distinct want in rural districts, or small town parishes.

(a.) The general management should be intrusted to a Committee, and readings may be given by the Committee as a body, or by one or two members, in turn taking the responsibility of obtaining performers.

(b.) Once a month is quite frequent enough for this class of entertainment. With greater frequency they lose their interest; and the difficulty of providing alike performers and audiences is very seriously multiplied.

(c.) It will be found that 15 or 16 pieces are, in general, sufficient for one programme; and the success greatly depends on the judicious arrangement of the instrumental pieces, songs, glees, recitations, and readings, all of which should, if possible, be secured in each programme, as variety is an important matter.

Comic songs should, as a rule, be avoided.

The following is a suitable programme:—

1. *Overture, or Introduction.* (Pianoforte.)
2. *Short Glee, or Part Song.* (Four Voices.)
3. *Tenor Song.* (With Pianoforte Accompaniment.)
4. *Reading.*
5. *Lady's Song.* (With Pianoforte Accompaniment.)
6. *Violin Solo.*
7. *Duet.* (Vocal, with Accompaniment.)
8. *Recitation.*
9. *Bass Song.* (With Pianoforte Accompaniment.)
10. *Glee, by Village Choir or Singing Class.*
11. *Instrumental Duet.* (Pianoforte, or Violin and Pianoforte.)
12. *Song by Lady.* (With Pianoforte Accompaniment.)
13. *Reading.*

* For list of Dissolving Views, Lectures on Temperance, etc., see *Temperance Society*.

14. *Tenor Song*. (With Pianoforte Accompaniment.)

15. *Glee, or Part Song*. (Four Voices.)

16. NATIONAL ANTHEM.

(d.) As the name implies, the normal charge of admission should be "One Penny," so that the poorest may not be excluded by the cost. It is well, however, to reserve a few seats near the front, for which a higher price shall be charged to those who may be willing to help the expenses incurred by paying more.

4. Saturday Evenings for the People.

In town parishes the popular local Saturday Evening Concerts have been found to raise the tone of the people in a remarkable way. Many thanks are due to Lord and Lady Folkestone for the zeal and interest they have displayed in organising and supporting the People's Concert Committee.

In one parish, among others, S. Mary's, Battersea, 1,000 working men attend these Saturday Evening Concerts. The strictest order prevails, and a spirit of enjoyment is spread throughout. Here the *working man* is invited by ticket to attend these *free Concerts*, and he readily accepts the invitation in preference to the public-house or doubtful music-hall.

This Society is too well known in London parishes to need any description here, but I venture to suggest that a similar organisation might be made in most of our large towns, and there is little doubt but that volunteers would readily come forward to support such a healthy and pleasant way of interesting our poorer brethren.

5. **Conjuring or Ventriloquism, and Dramatic Performances** will prove helpful in giving an occasional variety to the course of winter entertainments. (See *Dramatic Club*, pp. 163-165).

BOOKS SUITABLE FOR PENNY READINGS, ETC.

Routledge's Series—1 to 7.

- | | | | |
|--|-------------------------------|-----------------|---|
| 1. Canon Erskine Clarke's Sunday School Reader | | | |
| 2. Carpenter's Comic Reciter | . | . | The
Broadway,
Ludgate
Hill, E.C. |
| 3. Routledge's Blue Ribbon Reciter | . | 1s. | |
| 4. " Popular Readings | . | and | |
| 5. " Dramatic Readings | . | 1s. 6d. | |
| 6. " Popular Reciter | . | each. | |
| 7. " Comic Readings | . | . | |
| 8. Cassell's Illustrated Readings. | 2 vols. | (Cassell & Co.) | |
| | 15s. | | |
| 9. Baring Gould's Yorkshire Oddities. | 2 vols. | 15s. | |
| 10. The Amethyst. Temperance. | (Wells Gardner, Darton & Co.) | 1s. | |
| 11. Black and White. Mission Stories. | (S.P.C.K.) | 3s. 6d. | |
| 12. Dr. Douglas' Selections. | (Oliver & Boyd.) | 1s. 6d. | |
| 13. Jennings' Readings. | 5 vols. | 1s. each. | (Hamilton & Co.) |
| 14. Carpenter's Readings. | 10 vols. | 1s. | (F. Warne & Co.) |

15. **A1 Reciter, Reader, Elocutionist.** (Hamilton & Co.)
6 parts at 6d.
16. **Fleming's Winter Gatherings.** (R.T.S.) 3 vols. 1s. each.
17. **Aldine Reciter.** (Hamilton & Co.) 5 parts at 6d. each.
18. **Imperial Speaker.** (Castle & Lamb.) 5s.
19. **Miss Yonge's English Historical Ballads.** (National
Society's Depot.) 4s.
20. **Hood's Comic Readings.** (F. Warne & Co.) 2 vols. at 1s.
21. **Albion Temperance Reciter.** (F. Warne & Co.) 1s.

FLOWER AND VEGETABLE SHOWS.

Few events during the year have a greater interest for the cottage gardener and amateur than the Flower and Vegetable Show, at which they proudly exhibit their garden produce in competition with their neighbours.

Probably the grouping of several parishes into one district is the better plan in country districts, where the parishes are small, for by this means the Show becomes larger and more attractive, and the competition is brisker, only this necessitates a much stricter system of supervision to guard against fraud on the part of the exhibitors.

Hon. Members should also be invited to give annual subscriptions, as without this extra help it would be impossible to carry on Flower Shows with success.

A Committee of Management should be formed from among the clergy and laity of the district, and able judges should be elected each year to give the awards.

The judges should always be non-residents and strangers, as a preventive against any suspicion of collusion or partiality in awarding the prizes. Each entry of flowers, fruit, or vegetables should be registered and numbered when taken into the Show by the Secretary. No competitor's name should appear on his Show produce until after the judges have made the awards, when printed cards, *First Prize*, *Second Prize*, *Third Prize*, *Extra Prize*, *Special Prize*, or *Commended*, with space below for writing the exhibitor's name and the amount of prize money given, should be attached to each exhibit before the public are admitted to see the Show.

Suitable prizes should be offered, including money, garden tools, seeds, etc.

The Clergyman in each parish or the Secretary of the Society should induce the members to unite in sending their orders for seeds to some large seed grower, such as Sutton, of Reading; Webb, of Worcester; Daniels, of Norwich; or Carter, of London, etc., and so procure a larger quantity of the best seed at a reduced rate for the cottagers. The only objection to this plan is that different growers may choose different strains of seed to suit their own soil or fancy. But this may be in part met by sending each man's order separately, and so meeting his wishes, rather than order any quantity of seed in the bulk for after distribution.

A suitable place should be selected for holding the Annual Show, and in the country tents erected for the flowers and vegetables. It will be oftentimes necessary to procure extra amusements for the visitors, who, in many places, will

regard this day as a general holiday, *e.g.*, a brass band is a suitable addition, and this in no way detracts from the object of the show. Care should be taken that the month chosen for holding the show should agree with the best period of production in the cottage garden; and the seasons of hay or corn harvest, when the men are too busy to attend to their gardens, should be avoided.

A prize should be offered in each parish, or two or three in the district, for the best cropped and cultivated cottage garden. Prizes for wild flowers arranged in a bouquet or basket, should be offered to the children.

The cultivation of window plants, roses, carnations, pansies, dahlias, etc., should be encouraged both by prizes for plants in pots, and for cut flowers. Specimens of twelve, six, or three blooms should be required for each class. One prize may well be set apart for the encouragement of the keeping of bees, and the production of honey. Another for bread-making, and a third for butter and dairy produce. A small fee should be charged to members who may wish to exhibit each year at the show, but the greater part of the funds should depend upon private subscriptions.

All collections of vegetables, flowers, plants in pots, and cut flowers, should be designated only by a label bearing a number, fixed upon entry by the Secretary, who shall give to the exhibitor a ticket which bears this number and grants a free pass for himself, and one or two members of his family to the show. This will be an additional security against what has been mentioned before, any impartiality on the part of the judges.

It is never a wise plan to allow amateurs, or gardeners, to compete in the same class with cottagers. Wherever possible the cottagers should form classes to themselves, and their exhibition should be distinct in place and awards from that of the former, or poor people may become discouraged, and after trying in vain, their best, so lose interest in the show.

FLORAL AND HORTICULTURAL SOCIETY.

GENERAL RULES.

1. That this Society be called "The ——— District Floral and Horticultural Society for Cottagers and others."
2. Exhibitors shall be inhabitants of the following parishes:—————
3. There shall be one or two exhibitions annually, at the discretion of the Committee. Prizes will be distributed in public.
4. Exhibitors shall be divided into two classes; The First Class, Cottagers only. The Second Class, all others not being cottagers. Gentlemen's Servants and Market Gardeners shall exhibit in this Class.
5. Exhibitors shall subscribe one shilling at least, which shall entitle them to exhibit, and to one admission ticket to each show. Subscribers of 5s. shall be entitled to two admission tickets to each show, and an extra ticket for every additional 5s. Givers of Special Prizes, who are not Subscribers, shall be entitled to one admission ticket to each show. Non-Subscribers shall pay 1s. for admission to each show before four o'clock, and threepence each after that hour; children under 12 years of age, half price.
6. The award of the Judges shall be final; they shall have power, subject

to the Rules of the Society, to withhold any prize, where there is not sufficient merit, and to award a prize to anything deserving, although it may not be mentioned in the printed list of prizes.

7. No person shall be admitted to the tent while the Judges are making their award, except by permission of the Committee.

8. Sunday Gardening prohibits from Competing at the Annual Exhibition or continuing a member of the Society.

9. Any person refusing to conform to the rules shall be excluded from the Society.

EXHIBITION RULES.

10. All exhibits must be really the property of the exhibitor, and must have been in his possession at least two months, or must have been produced by him.

11. The Exhibition will open at two o'clock, and close after the distribution of prizes, before which nothing shall be removed from the tent.

12. No Exhibitor either in the first or second class, shall take more than £1, exclusive of Special prizes, for articles exhibited or Special prizes for gardens and beds at any one Show.

13. A certain number of Special prizes will be given in the second class, to be competed for by Exhibitors not being regular employers of labour.

14. No exhibitor will be allowed to take more than one prize for the same description of article at any one show. The winner of any Special prize for articles exhibited in the tent, will be excluded from competing for the same prize the following year.

15. No Exhibitor in the Cottagers' Class shall be allowed to win more than one Special prize at the Summer, or two Special prizes at the Autumn show, for articles exhibited in the tent; nor more than two Special prizes for gardens or beds; nor can he win more than three Special prizes in all at the Autumn show.

16. No exhibitor in the Second class shall be allowed to win more than one Special prize at either the Summer or Autumn show.

RULES FOR ALLOTMENTS—GARDENS AND BEDS.

17. Two or more prizes will be given to the best cultivated allotments, to consist of not more than half an acre, and to be cultivated by the spade.

18. Special prizes will be given for Cottage Gardens, which shall be divided into four classes according to size. Class I. those of 30 Rods and upwards; Class II. 20 to 30 Rods; Class III. 10 to 20 Rods; Class IV. those under 10 Rods. These measurements refer to vegetable and Flower gardens combined.

19. Special prizes for Flower gardens only will be offered in both classes, irrespective of size.

20. Special prizes will be offered in the Cottagers' class for beds of Onions, Parsnips, and Carrots.

21. The winner of the first prize in any class of gardens or beds, cannot compete for the same garden or bed prize the following year.

DIRECTIONS TO EXHIBITORS.

22. Competitors for the Garden, Bed, or Special Object prizes, must give notice of their intention to the Hon. Secretary, or to one of the Committee, before June 1st, and they must allow their gardens, &c., to be inspected whenever the Committee thinks proper to do so.

23. In awarding the garden prizes, the variety, excellence, and usefulness of the crops, taste in the selection of flowers, and the general arrangement of the garden will be considered; also the neatness of the hedges, walks, and cleanliness of the premises.

24. On the morning of the Exhibition, each exhibitor must bring and unpack his specimens between the hours of half-past eight and ten, and deliver to the Hon. Secretary a list of his articles, on a form provided by the

Society for that purpose. He must provide plates or holders for his flowers, fruits, or vegetables.

25. No Exhibitor shall attach his own name to any specimen brought for exhibition, but he must place on each article the number furnished by the Hon. Secretary. All fruits, such as Currants, Raspberries, Cherries, &c., shall be shown with their stalks attached.

26. In nosegays the taste shown in the arrangement and blending of the flowers, will be strictly regarded in awarding the prize; and in wild flowers, the neat arrangement and correct naming will also be noticed. Children are specially invited to compete.

27. The following articles to be exhibited in lots of six; Potatoes, Carrots; Turnips, Parsnips, Onions, Apples, Pears, Plums, Shallots, Leeks, Beet-root.

28. The following articles in lots of two: Celery, Vegetable Marrow, Lettuces, Cucumbers, Rhubarb.

29. The following articles in single specimens: Cabbages, Savoys, Cauliflowers, Gourds, Pumpkins.

30. A collection of potatoes is to consist of not more than 18 varieties grown in one garden.

31. Peas, Beans, and Scarlet Runners are to be shown in 24 pods.

These Rules are issued by order of the General Committee.

32. (a) Where Bread is exhibited samples of plain loaves and fancy rolls or twists may be shown.

(b) Where butter is exhibited plain pats and rolls with fancy designs may be shown.

(c) Where honey is exhibited, both the Comb and Jar Honey may be shown.

Books recommended among others:—

1. **Vegetable Gardening for Amateurs.** (L. Upcott Gill). 1s.
2. **Gardening Illustrated.** (Weekly, 1d.)
3. **The Garden.** (Weekly, 6d.)
4. **Nicholson's Dictionary of Gardening.** (Monthly, 1s.)
5. **Earley's Kitchen Gardening.**
6. **Garden Pests and their Eradication.** 1s.
7. **The Various Seedsmen's Catalogues,** *e g.*, Sutton's, etc.
8. **Shirley Hibberd's Profitable Gardening.** 3s. 6d.
9. **Canon Reynolds Hole on Roses.** 5s.

N.B.—These may be added to the Parish Library or Reading Room Lists, for circulation and use.

FOOTBALL CLUB.

As this game is taken up at a different time of the year from the cricket season, viz., the winter months, the same field will serve as ground for both games.

The Football Club should be under similar management to the Cricket Club. With a Captain to direct the practical working and government of the members, and an Hon. Secretary to keep the books, and arrange for matches with neighbouring clubs.

In the article upon Cricket Clubs, I have spoken of the advisability of attaching such clubs to the Church organization of the Parish, *e.g.*, Choir, Churchworkers or Young Men's Institute.

The game is undoubtedly a popular one with young men. It is played under two laws, called "*Association*" and "*Rugby*," which differ greatly in the plan of action, etc.

A different shaped ball is also used for each game.



These vary in size from 20 inches to 32 inches (No. I.); 24 inches to 32 inches (No. II.)

The materials necessary for playing football are as follows:—

1. *Association or Rugby ball*, from 6s. 6d. to 8s. each, or per doz., from £3 10s. 0d. to £4 5s. 0d.

Bladders only, for replacing when broken, 3s. to 4s. 6d. each.

Inflators for ditto, 2s. 6d. to 5s. 3d. each.

Boundary sticks with flags. From 16s. to 20s. per doz.

4 goal posts and 2 cross bars, *Rugby*, £2 0s. 0d.

4 goal posts and 2 cross bars, *Association*, £2 15s. 0d.

These prices are quoted from Lunn and Co., Cricket and Football Outfitters, 41, Berners Street, London, and Horncastle, who will supply football suits and shoes, with guards and other sundries.

I am much indebted to the Secretaries of the "Football Association" and "Rugby Union" for kind permission to reprint their rules as here annexed.

RULES OF THE FOOTBALL ASSOCIATION.

(By kind permission of C. W. ALCOCK, Esq., Hon. Sec.)

1. That the Association be called "The Football Association."
2. That all Clubs playing Association Rules be eligible for Membership.
3. That the Subscription for each Club be 5s. per annum, payable in advance, with an entrance fee of 5s. payable on admission.
4. That the officers be a President, a Treasurer, and a Secretary, with a Committee comprising the before-mentioned officers and seventeen other Members. Five to form a quorum. That it be in the power of the Committee to appoint one of their body to act as Assistant Secretary if required.
5. That the officers be elected at the Annual Meeting by a majority of the representatives of Clubs present, the retiring officers to be eligible for re-election.
6. That the General Meeting be held in the month of February.
7. That each Club be entitled to send two representatives to all meetings of the Association, the privilege being granted to provincial clubs of sending deputies, no two clubs to be represented by the same deputies.
8. That in the event of any alteration being deemed necessary in the Rules or the laws established by the Association, notice of the proposed alteration shall be sent in writing to the Secretary *on or before the 1st of February in each year*; and the terms of the proposed alteration shall be advertised in such sporting newspapers as the Committee may direct, at least fourteen days prior to the Annual Meeting. But no such alteration shall be made in the Rules or Laws of the Association unless supported by at least two-thirds of the representatives and deputies present at the General Meeting.
9. That each Club shall forward to the Secretary a statement of its distinguishing colours or costume.
10. That the average circumference of the Association Football be not less than 27 inches, and not more than 28 inches; and that the ball used in the matches for the Association Challenge Cup be of this regulation size.
11. That in County Matches the qualifications required be those recognized by the leading County Cricket Clubs.
12. That the Rules, as amended at the Annual General Meeting of the Association in February in each year, do not come into force until the beginning of the Football Season next ensuing.

LAWS OF THE FOOTBALL ASSOCIATION.

- 1.—The limits of the ground shall be :—maximum length, 200 yards; minimum length, 100 yards; maximum breadth, 100 yards; minimum breadth, 50 yards. The length and breadth shall be marked off with flags and touch-line; and the goals shall be upright posts, eight yards apart, with a bar across them eight feet from the ground. The average circumference of the Association ball shall be not less than twenty-seven inches, and not more than twenty-eight inches.
- 2.—The winner of the toss shall have the option of kick-off, or choice of goals. The game shall be commenced by a place-kick from the centre of the ground in the direction of the opposite goal-line. The other side shall not approach within ten yards of the ball until it is kicked off, nor shall any player on either side pass the centre of the ground in the direction of his opponents' goal until the ball is kicked off.
- 3.—Ends shall only be changed at half-time. After a goal is won the losing side shall kick-off, but after the change of ends at half-time the ball shall be kicked off by the opposite side from that which originally did so, and always as provided in Law 2.
- 4.—A goal shall be won when the ball has passed between the goal posts under the bar, not being thrown, knock on, or carried by anyone of the

attacking side. The ball hitting the goal or boundary posts, or goal bar, and rebounding into play, is considered in play.

5.—When the ball is in touch, a player of the opposite side to that which kicked it out shall throw it in from the point on the boundary line where it left the ground. The thrower, facing the field of play, shall hold the ball above his head and throw it with both hands in any direction, and it shall be in play when thrown in. The player throwing it in shall not play it until it has been played by another player.

6.—When a player kicks the ball, or throws it in from touch, anyone of the same side who, at such moment of kicking or throwing is nearer to the opponents' goal-line, is out of play, and may not touch the ball himself, or in any way whatever prevent any other player from doing so until the ball has been played, unless there are at such moments of kicking or throwing at least three of his opponents nearer their own goal-line, but no player is out of play in the case of a corner-kick, or when the ball is kicked from the goal-line, or when it has been last played by an opponent.

7.—When the ball is kicked behind the goal-line by one of the opposite side, it shall be kicked off by any one of the players behind whose goal-line it went, within six yards of the nearest goal-post; but if kicked behind by any one of the side whose goal-line it is, a player of the opposite side shall kick it from within one yard of the nearest corner flag-post. In either case no other player shall be allowed within six yards of the ball until it is kicked off.

8.—No player shall carry, knock on, or handle the ball under any pretence whatever, except in the case of the goal-keeper, who shall be allowed to use his hands in defence of his goal, either by knocking on or throwing, but not carrying the ball. The goal-keeper may be changed during the game, but not more than one player shall act as goal-keeper at the same time, and no second player shall step in and act during any period in which the regular goal-keeper may have vacated his position.

9.—In no case shall a goal be scored from any free kick, nor shall the ball be again played by the kicker until it has been played by another player. The kick-off and the corner-flag kick shall be free kicks within the meaning of his Rule.

10.—Neither tripping, hacking, nor jumping at a player shall be allowed, and no player shall use his hands to hold or push his adversary, or charge him from behind. A player with his back towards his opponents' goal cannot claim the protection of this Rule, when charged from behind, provided in the opinion of the umpires or referee he, in that position, is wilfully impeding his opponent.

11.—No player shall wear any nails, excepting such as have their heads driven in flush with the leather, or iron plates, or gutta-percha on the soles or heels of his boots or on his shinguards. Any player discovered infringing this Rule shall be prohibited from taking further part in the game.

12.—In the event of any infringement of Rules 5, 6, 8, 9, or 10, a free kick shall be forfeited to the opposite side, from the spot where the infringement took place.

13.—In the event of an appeal for any supposed infringement of the Rules, the ball shall be in play until a decision has been given.

14.—Each of the competing clubs shall be entitled to appoint an umpire, whose duty it shall be to decide all disputed points when appealed to; and by mutual arrangement a referee may be chosen to decide in all cases of difference between the umpires.

15.—The referee shall have power to stop the game in the event of the spectators interfering with the game.

16.—No alteration in the laws of the game shall be valid unless first passed by a majority of two-thirds of those present at the annual general meeting or a special meeting of one of the national associations, and afterwards unanimously agreed to by the representatives of the four national associations at a conference which shall be convened by each of these associations in turn in the month of June in each year.

DEFINITION OF TERMS.

A place-kick is a kick at the ball while it is on the ground, in any position in which the kicker may choose to place it.

A free kick is a kick at the ball in any way the kicker pleases, when it is lying on the ground, none of the kicker's opponents being allowed within six yards of the ball; but in no case can a player be forced to stand behind his own goal-line.

Hacking is kicking an adversary intentionally.

Tripping is throwing an adversary by the use of the legs, or by stooping in front of him.

Knocking on is when a player strikes or propels the ball with his hands or arms.

Holding includes the obstruction of a player by the hand or any part of the arm extended from the body.

Handling is understood to be playing the ball with the hand or arm.

Touch is that part of the field, on either side of the ground, which is beyond the line of play.

Carrying is taking more than two steps when holding the ball.

The following Memoranda have been drawn up by the Committee of the Football Association for the guidance of Umpires and Referees. :—

No. 1.—To call attention to points in Law 2 of the Game—First, that the kick-off must be *in the direction of the opposite goal line*, and, therefore, all back kicking is illegal; and, secondly, that the other side shall not approach within TEN yards of the ball until it is kicked off.

No. 2.—Law 4 enacts that "a goal shall be won when the ball *has passed* between the goal posts." A goal, therefore, cannot be scored until the *whole* ball has passed over the goal line. The ball is also in play until the whole ball has passed over the touch line.

No. 3.—Law 6 commences thus:—"When a player kicks the ball, or it is thrown out of touch, anyone of the same side *who at such moment of kicking or throwing* is nearer to the opponents' goal-line is out of play." This is plain enough. All players of the same side as the player kicking the ball are off-side if they are in front of but not if they are behind the ball. If players would always remember that when they are behind the ball, *at the moment of kicking or throwing*, they *cannot* be off-side, but when they are in front of the ball they are always *liable* to be off-side, it would simplify the reading of this Rule very much.

Briefly then, 1.—A player is always off-side if he is in front of the ball *at the time of kicking* unless there are three or more of his opponents nearer the goal line than himself. 2.—A player is never off-side if there are three or more of his opponents nearer their goal line than himself at the moment the ball was last played. 3.—A player cannot be off-side if the ball was last played (*i.e.*, touched, kicked, or thrown) by one of his opponents or by one of his own side *who at the time of kicking* is nearer his opponents' goal than himself.

Law 6 further enacts that a player being off-side shall not in ANY WAY WHATEVER interfere with any other player.

No. 4.—By Law 8 a goal-keeper "is allowed to use his hands in defence of his goal." The committee do not consider a goal-keeper to be in defence of his own goal when he is in his opponents' half of the ground.

No. 5.—Rule 11, which reads as follows, should be strictly carried out by the umpires and referees in *all matches*. "No player shall wear any nails, excepting such as have their heads driven in flush with the leather, or iron plates, or gutta-percha on the soles or heels of his boots or on his shin-guards. Any player discovered infringing this Rule shall be prohibited from taking further part in the game."

(To be continued.)

FOOTBALL CLUB.

The attention of referees is particularly called to the following new Challenge Cup Rule, which should be rigidly enforced in all matches in the competition. "If bars or studs on the soles of the boots are used they shall not project more than half-an-inch, and shall have all their fastenings driven in flush with the leather, and in no case shall they be conical or pointed. Any infringement of this Rule shall lead to the disqualification of the player, and the referee shall prohibit him from taking any part in the game." The committee considers that it is not necessary for a referee to have an appeal made to him before putting this Rule in force.

No. 6.—Rule 13. "In the event of an appeal for any supposed infringement of the Rules, the ball shall be in play until a decision has been given." Umpires should remember how very important it is for the proper working of this Rule that their decisions should be given as quickly as possible, and if a claim is made and one umpire allows it, the referee, if he agrees with him should instantly sound his whistle, without waiting to ascertain the opinion of the other umpire, it being of course understood that the system which has been found to work so well in the past is to be continued in the future, viz., that the umpires should allow an appeal by holding up a stick, and the referee by sounding a whistle.

No. 7.—A ball touching an umpire or referee is not dead.

No. 8.—The committee have decided that it is the duty of the referee to see that all free kicks, kicks off from goal, and corner kicks are properly taken, and that it is not necessary for him to wait for an appeal in the event of any infringement of the Rules referring to those points. In the case, though, of a throw-in from touch, where a penalty is attached, an appeal is necessary before he can give a decision.

No. 9.—In conclusion, umpires should bear in mind that it is entirely against the spirit of the Rules to give any advice to or make any claim on behalf of either side, and should be careful to ascertain that a claim is made by one of the players and not by a spectator. Also that they are bound to give a decision one way or the other when appealed to. In cases where an umpire is so placed as to be doubtful about a claim, he should decide in favour of the side appealed against, just as in cricket an umpire would give a similar appeal in favour of the batsman. Referees should remember that they have great powers entrusted to them, and they should fearlessly use such powers, more particularly in case of ungentlemanly conduct.

REGULATIONS FOR THE GUIDANCE OF UMPIRES AND REFEREES.

1.—In all matches two umpires shall be appointed, and a referee. The latter official must be chosen with the consent of either the respective secretaries or captains of the contending clubs or bodies.

2.—In any match each umpire must carry a stick, and the referee must be provided with a whistle.

If either umpire raises his stick on an appeal it must be taken that he allows it; if he does not raise his stick, it shall be taken that he disallows it.

Whenever one stick is raised and not both, the referee shall, if he allows the appeal, immediately blow his whistle without waiting to confer as to the point in dispute with the umpire who has not raised his stick, and the game shall be immediately stopped.

If, on the contrary, the referee does not immediately blow his whistle, it shall be taken that he disallows the appeal, and the game shall proceed as though no appeal had been made, without any further consultation.

Whenever both sticks are raised, the referee shall signify the allowance of the appeal, and stop the game forthwith by blowing his whistle.

3.—Appeals must be made immediately after the points occur which cause them, otherwise they cannot be entertained by the umpires and referee.

Decisions may be given on more than one point if appeals are made at the proper moment.

4.—The umpires must not interfere in the game unless appeals are made to them.

5.—The referee must not interfere except on an appeal to the umpires otherwise than in the following cases, and then only on a claim by the opposite side:—

- (a) At kick off, when it shall be his duty to see that the players on the side which has the kick off are not in front of the ball when it is kicked off.
- (b) At "kick out," when it shall be his duty to see that the kicker's side are behind the ball when kicked out. In the event of players (in his opinion) breaking the law on either of these two points, he shall on a claim by the opposite side, order a scrummage to be formed in the case of "kick off" in the centre of the ground, and in the case of kick "out" at a spot twenty-five yards from the kicker's goal line, and equi-distant from both the touch lines.
- (c) In the case of a try at goal, if any of the defending side charge before the ball touches the ground, he may, provided the kicker has not taken his kick, on a claim by the opposite side, disallow the charge.

6.—When a player is down in a scrummage, and the referee considers it dangerous for the game to proceed, it shall be his duty to order the game to stop until the danger is over.

7.—The referee shall be time-keeper, and his decision on any question of time shall be final, and he shall have power at his absolute and sole discretion to allow extra time for any delays that may take place.

8.—The ball is dead whenever it touches an umpire or referee, and a scrummage shall be formed forthwith at the spot where the touching occurs.

9.—In case umpires and a referee are not appointed in accordance with Law 49 the Rugby Union may refuse to entertain any disputes on points of umpiring.

BYE-LAWS OF THE RUGBY UNION.

(By kind permission of S. ROWLAND HILL, Esq., Hon. Sec.)

1. That the name of the Society be the "Rugby Football Union."
2. That the Officers, who shall be elected annually, consist of a President, two Vice-Presidents, Hon. Sec., and Treasurer, and a Committee of fifteen, seven to form a quorum. All past Presidents of the Union shall be *ex-officio* Members of the Committee.
3. That any Club willing to conform to the Rules of "The Union," be eligible for Membership, but before being admitted such Club must be duly proposed and seconded by two Clubs belonging to the Union.
4. That the Annual Subscription, payable in advance, of each Club belonging to the Union be 21s., with an entrance fee of 21s., payable on admission. The annual subscription of all Clubs shall fall due in October. Any Club whose subscription has not been paid before or at the General Meeting in March shall be struck off the Union list.
5. That two General Meetings be held annually, one in the month of March, for the consideration of Bye-laws and Rules, and the other in the month of October, for the Election of Officers for the ensuing year, and other business.
6. That all Officers be Elected by Ballot.
7. That each Club be entitled to send two representatives only to a General Meeting, exclusive of the Officers of the Union.
8. That the Hon. Sec. shall convene a Special General Meeting at any time on receiving a requisition to that effect, signed by the Captains or Secretaries of not less than five Clubs belonging to the Union.
9. That no Bye-law or Law of the game should be altered, rescinded,

or added to without the consent of at least two-thirds of those present at a General Meeting.

10. That each Club be furnished with a copy of the Bye-laws and Laws of the game, and be bound thereby, and in cases of wilful infringement of such Laws by any Club, such Club be liable to expulsion from the Union at a General Meeting.

11. That notice of any amendment or alteration either in the Laws of the game, or the Bye-laws of the Union, together with the names of the proposer and seconder of every such amendment and alteration, be given, in writing, to the Hon. Sec., three weeks at least before the General Meeting at which such amendment or alteration is intended to be proposed, and that such amendment or alteration be duly advertised fourteen days at least before such meeting, and notice thereof sent to the Clubs belonging to the Union.

12. That the accounts be audited, and a printed balance-sheet forwarded to each Club at the same time that the notices are sent out convening the General Meeting in October.

LAWS OF THE RUGBY UNION.

AS REVISED OCT. 4th, 1886.

1.—A DROP KICK is made by letting the ball fall from the hands, and kicking it the *very instant* it rises.

2.—A PLACE KICK is made by kicking the ball after it has been placed in a nick made in the ground for the purpose of keeping it at rest.

3.—A PUNT is made by letting the ball fall from the hands, and kicking ~~it~~ before it touches the ground.

4.—Each GOAL shall be composed of two upright posts, exceeding 11 feet in height from the ground, and placed 18 feet 9 inches apart, with a cross-bar 10 feet from the ground.

5.—A GOAL can only be obtained by kicking the ball from the field of play direct (*i.e.*, without touching the ground or the dress or person of any player of either side) over the cross-bar of the opponents' goal, whether it touch such cross-bar or the posts or not; but if the ball goes directly over either of the goal-posts, it is not a goal. A goal may be obtained by any kind of kick except a *punt*.

6.—A TRY is gained when a player touches the ball down in his opponents' goal.

7.—A match shall be decided by a majority of points; a goal shall equal three points and a try one point. If the number of points be equal, or no goal be kicked or try obtained, the match shall be drawn. When a goal is kicked from a try the goal only is scored.

8.—The ball is *dead* when it rests absolutely motionless on the ground.

9.—A TOUCH DOWN is when a player, putting his hand upon the ball on the ground in touch or in goal, stops it so that it remains dead or fairly so.

10.—A TACKLE is when the holder of the ball is held by one or more players of the opposite side.

11.—A SCRUMMAGE takes place when the holder of the ball, being in the field of play, puts it down on the ground in front of him, and all who have closed round on their respective sides endeavour to push their opponents back, and by kicking the ball to drive it in the direction of the opposite goal-line. A Scrummage ceases to be a scrummage when the ball is in touch or goal.

12.—A player may *take up* the ball whenever it is rolling or bounding, except in a scrummage.

13.—It is not lawful to take up the ball when dead (except in order to bring it out after it has been touched down in touch or in goal, for any purpose whatever; whenever the ball shall have been so unlawfully taken up, it shall at once be brought back to where it was so taken up, and there put down.

14.—In a scrummage it is not lawful to touch the ball with the hand under any circumstances whatever.

15.—It is lawful for any player who has the ball to run with it, and if he does so it is called a *RUN*. If a player runs with the ball until he gets behind his opponents' goal-line and there touches it down, it is called a *RUN IN*.

16.—It is lawful to *run in* anywhere across the goal-line.

17.—The goal-line is in goal, and the touch-line is in touch.

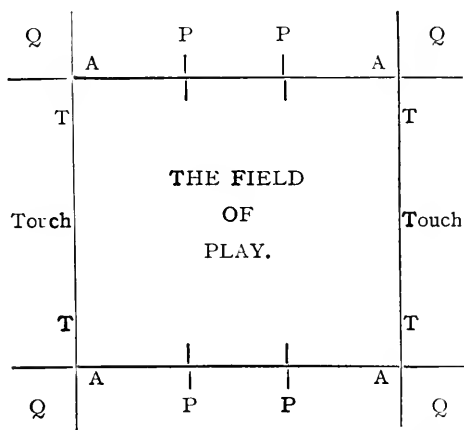
18.—In the event of any player holding or running with the ball being tackled, and the ball fairly held, he must at once cry *down*, and immediately put it down.

19.—A *MAUL IN GOAL* is when the ball is held inside the goal-line and one of the opposing sides endeavours to touch it down. Those players only who are touching the ball with the hand when the maul begins, and then for so long only as they retain their touch, may continue in the maul. The ball shall be touched down where the maul is concluded, and shall belong to the players of the side who first had possession of it before the maul began, unless the opposite side have gained entire possession of it, or unless it has escaped from the hold of all parties engaged, in which latter event it shall belong to the defending side.

20.—*TOUCH IN GOAL*. (see Plan).—Immediately the ball, whether in the hands of a player or not, goes into touch or goal, it is at once *dead* and out of the game, and must be brought out as provided by Rules 38 and 39.

21.—Every player is *ON-SIDE*, but is put *OFF-SIDE* if he enters a scrummage from his opponents' side, or being in a scrummage gets in front of the ball, or when the ball has been kicked, touched, or is being run with by any of his own side behind him (*i.e.*, between himself and his own goal-line). No player can be off-side in his own goal.

PLAN OF THE FIELD.



AA. AA. Goal Lines.

PP. PP. Goal Posts.

TT. TT. Touch Lines.

QQ. QQ. Touch in Goal.

The Touch Lines and Goal Lines should be cut out of the turf.

22.—Every player when *off-side* is out of the game and shall not touch the ball in any case whatever, either in or out of touch or goal, or in any way interrupt or obstruct any player until he is again *on-side*. In case any player plays the ball when he is off-side, the Captain of the opposite side may claim that the ball be taken back and put down at the place where it was last played before the off-side play occurred.

23.—A player being *off-side* is put *on-side* when the ball has been run five yards with, or kicked by, or has touched the dress or person of, any player of the opposite side, or when one of his own side has run in front of him either with the ball or having kicked it when behind him.

24.—When a player *has the ball* none of his opponents who at the time are *off-side* may commence or attempt to run, tackle or otherwise interrupt such player until he has run five yards or taken his kick. But if any player when *off-side* tackles, or in any way interferes with an opponent who has the ball before such opponent has run five yards or taken his kick the captain of the opposite side *may* claim a free kick for the player so interfered with; such free kick shall be either a punt or a drop kick from the spot where the interference took place, and shall be taken in accordance with the conditions of Law 41; such free kick shall not count a goal.

25.—THROWING BACK. It is lawful for any player who has the ball to throw it back towards his own goal, or to pass it back to any player of his own side, who is at the time behind him, in accordance with the Rules of *on-side*.

26.—KNOCKING ON, *i.e.*, hitting the ball with the hand and THROWING FORWARD, *i.e.*, throwing the ball, in the direction of the opponents' goal-line, are not lawful. If the ball be either *knocked on* or *thrown forward*, the opposite side may (unless a fair catch has been made as provided by the next Rule) require to have it brought back to the spot where it was so *knocked* or *thrown on*, and there put down.

27.—A FAIR CATCH is a catch made direct from a kick or a *throw forward* or a *knock on* by one of the *opposite* side, provided the catcher makes a mark with his heel at the spot where he has made the catch, and no other of his own side touch the ball. (See Rules 40 and 41).

28.—TOUCH. (See Plan). If the ball goes into *touch* a player on the side other than that whose player last touched it in the field of play must bring it to the spot where it crossed the touch-line; or if a player when running with the ball cross, or put any part of either foot across the touch-line, he must return with the ball to the spot where the line was so crossed, and thence return it into the field of play in one of the modes provided by the following Rule.

29.—He must then himself, or by one of his own side, either (i.) bound the ball in the field of play, and then run with it, kick it, or throw it back to his own side; or (ii.) throw it out at right angles to the touch-line; or (iii.) walk out with it at right angles to the touch-line any distance not less than *five*, or more than *fifteen* yards, and there put it down, first declaring how far he intends to walk out.

30.—If two or more players holding the ball are pushed into *touch* the ball shall belong *in touch* to the player who first had hold of it in the field of play and has not released his hold of it.

31.—If the ball be not thrown out straight the opposite side *may* at once claim to bring it out themselves, as in Law 29, sec. 3.

32.—A catch made when the ball is thrown out of touch is not a *fair catch*.

33.—KICK OFF is a place kick from the centre of the field of play, and cannot count as a goal. The opposite side must stand at least *ten yards* in front of the ball until it has been kicked. If the ball pitch in touch, the opposite side may claim to have it kicked off again. The kicker's side must be behind the ball when kicked off, and in case of infringement, the referee shall, on a claim by the opposite side, order a scrummage to be formed in the centre of the ground.

34.—The ball shall be *kicked off* (i) at the commencement of the game, (after a goal has been obtained, (iii.) after change of goals at half-time.

35.—Each side shall play from either goal for an equal time.

36.—The captains of the respective sides shall toss up before the commencement of the match; the winner of the toss shall have the option of choice of goals or the kick off.

37.—Whenever a goal shall have been obtained, the side which has lost the goal shall then kick off. When goals have been changed at half-time, the side which did not kick off at the commencement of the game shall then kick off.

38.—KICK OUT is a drop kick by one of the players of the side which has to touch the ball down in their own goal or into whose touch in goal the ball has gone (Rule 20), and is the mode of bringing the ball again into play, and cannot count as a goal. (See Rule 44.)

39.—Kick out must be a *drop kick*, and from not more than *twenty-five yards* outside the kicker's goal line; if the ball when kicked out pitch in touch, the opposite side *may* claim to have it kicked off again. The kicker's side must be behind the ball when kicked out, and in case of infringement, the referee shall, on an appeal from the opposite side, order the ball to be scrummaged at a spot twenty-five yards from the kicker's goal-line, and equidistant from both the touch-lines; and the opposite side may not obstruct such kicker within twenty-five yards of his own goal-line.

40.—A player who has made and claimed a *fair catch*, shall thereupon either take a *drop kick* or a *punt*, or *place* the ball for a place kick.

41.—After a *fair catch* has been made, the opposite side may come up to the catcher's mark, and the catcher's side retiring, the ball shall be kicked from such mark, or from a spot any distance behind it, in a straight line, parallel with the touch-lines.

42.—A player may touch the ball down in his own goal at any time.

43.—A side having touched the ball down in their opponents' goal, shall try at goal by a place kick in the following manner:—One of the players shall bring it up to the goal-line in a straight line (parallel to the touch-line) from the spot where it was touched down, and there make a mark on the goal-line (unless between the goal post, in which case he shall bring it up to either post), and thence walk out with it in a line parallel to the touch-lines such distance as he thinks proper, and there place it for another of his side to kick.

44.—The defending side may charge as soon as the ball touches the ground, but if any of them do charge before the ball touches the ground, the referee may, provided the kicker has not taken his kick, and then only on a claim by the kicker's side, disallow the charge, and the kickers side must remain behind the ball until the try has been decided. If a goal be kicked, the game shall proceed, as provided in Rule 37, but if a goal be not kicked, or if the bringer out fail to make a mark on the goal-line, except when the try was obtained between the posts, or allow any of his side to touch the ball before it has been kicked, the ball shall be dead forthwith, and the game shall proceed by a kick out, as provided in Rule 39.

45.—CHARGING, *i.e.*, rushing forward to kick the ball or tackle a player, is lawful for the opposite side in all cases of a *place kick* after a *fair catch* or upon a *try at goal*, immediately the ball touches or is placed on the ground; and in case of a *drop kick* or *punt* after a *fair catch*, as soon as the player having the ball commences to run or offers to kick, or the ball has touched the ground; but he may always draw back, and unless he has dropped the ball or actually touched it with his foot, they must again retire to his mark (see Rule 46). Except in a scrummage, it is not lawful for a player to charge against or obstruct any opponent, unless such opponent is holding the ball, or such player is himself running at the ball.

46.—In case of a *fair catch*, the opposite side may come up and *charge* from anywhere on or behind a line drawn through the mark made and parallel to the goal-line. In all cases the kicker's side must be behind the ball when it is kicked, but may not *charge* until it has been kicked. In case of any infringement the referee shall, on claim by the opposite side, order a scrummage to be formed at the spot where the *fair catch* was made. If after a *fair catch* more than one player of the attacking side touch the ball before it is again kicked, the opposite side may *charge* forthwith.

47.—No HACKING, or HACKING OVER, or tripping up shall be allowed under any circumstances. No one wearing projecting nails, iron plates, or gutta-percha on any part of his boots or shoes shall be allowed to play in a match.

48.—In any case of any Law being broken, or any irregularity of play occurring on the part of either side not otherwise provided for, the opposite side may claim that the ball be taken back to the place where the breach of law or irregularity of play occurred, and a scrummage formed there.

49.—In all matches two umpires shall be appointed, and a referee, the latter official must be chosen with the consent of either the respective secretaries or captains of the contending clubs or bodies. If the captain of either side challenge the construction placed upon any Rule, he shall have the right of appeal to the Rugby Union Committee.

50.—Neither Half-Time nor No-Side shall be called until the ball is fairly held or goes out of play, and in case of a try or fair catch, the kick at goal *only* shall be allowed.

REGULATIONS FOR THE GUIDANCE OF UMPIRES AND REFEREES.

Adopted at Rugby Union Meeting, Sept., 1885.

1.—In all matches two umpires shall be appointed, and a referee, the latter official must be chosen with the consent of either the respective secretaries or captains of the contending clubs or bodies.

2.—In any match each umpire must carry a stick, and the referee must be provided with a whistle.

If either umpire raises his stick on an appeal, it will be taken that he allows it; if he does not raise his stick, it shall be taken that he disallows it.

Whenever one stick is raised and not both, the referee shall, if he allows the appeal, immediately blow his whistle, without waiting to confer as to the point in dispute with the umpire who has not raised his stick, and the game shall be immediately stopped.

If, on the contrary, the referee does not immediately blow his whistle, it shall be taken that he disallows the appeal, and the game shall proceed as though no appeal had been made, without any further consultation.

Whenever both sticks are raised, the referee shall signify the allowance of the appeal, and stop the game forthwith by blowing his whistle.

3.—*Appeals* must be made immediately after the points occur which cause them, otherwise they cannot be entertained by the umpires and referee. Decisions may be given on more than one point if appeals are made at the proper moment.

4.—The umpires must not interfere in the game unless appeals are made to them.

5.—The referee must not interfere except on an appeal to the umpires otherwise than in the following cases, and then only on a claim by the opposite side:—

(a) At "kick off," when it shall be his duty to see that the players on the side which has the "kick off" are not in front of the ball when it is kicked off.

(b) At "kick out," when it shall be his duty to see that the kicker's side are behind the ball when kicked out.

(c) In the case of a "fair catch," when it shall be his duty to see that the kicker's side are behind the ball when it is kicked. In the event of players (in his opinion) breaking the law on any of these points, he shall, on a claim by the opposite side, order a scrummage to be formed in the case of "kick off" in the centre of the ground, and in case of "kick out" at a spot twenty-five yards from the kicker's goal line, and equi-distant from both the touch-lines, and in case of a "fair catch" at the spot where the "fair catch" was made.

(d) In the case of a try at goal, if any of the defending side charge before the ball touches the ground, he may, provided the kicker has not taken his kick, on a claim by the opposite side, disallow the charge.

6.—When a player is *down* in a scrummage, and the referee considers it dangerous for the game to proceed, it shall be his duty to order the game to stop until he thinks the danger is over.

7.—The referee shall be timekeeper, and his decision on any question of "Time" shall be final, and he shall have power at his absolute and sole discretion to allow extra time for any delays that may take place.

8.—The ball is dead whenever it touches an umpire or referee, and a scrummage shall be formed forthwith at the spot where the touching occurs.

9.—In case umpires and a referee are not appointed in accordance with Law 49, the Rugby Union may refuse to entertain any disputes on points of umpiring.

The following are the decisions of the Committee on some interesting points which were brought before them last season.

In the case of an appeal to an umpire play shall not cease pending a decision.

A player who is off-side may, nevertheless, *run* until an opponent actually has the ball, but must stop directly he has it.

The following publications will be found most useful companions to the game:—

1. **Football: our Winter Game.** (Standard Work.) 2s. 6d.
2. **Alcock's Football Annual.** 1s.
3. **Captain Wilson's Manual of Football.** 6d.
4. **Pastime**, issued weekly.

The following firms among others, will send catalogues with price lists upon application for the supply of Football materials.

Lunn & Co., 41, Berners Street, London, and Horncastle.

W. L. Cayless & Co., Standard Works, Cattle Market, Loughborough.

J. Lillywhite, Frowd & Co., Newington Causeway, Borough, S.E.

Feltham & Co., 64, Aldersgate Street, London, E.C.

J. Wisden & Co., 21, Cranbourne Street, Leicester Square, W.C.

J. Davenport, 38, Finsbury Pavement, London, E.C.

E. J. Riley, 33, Abbey Street, Accrington, Lancashire.

A. W. Fenner, 10, Seymour Street, Euston Square, London, N.W.

FRIENDLY SOCIETIES.

I.—THE GIRLS' FRIENDLY SOCIETY.

During the past ten years the Church has done much to attach young people of both sexes to her cause by promoting the various societies which fall under this head. The chief of these being the Girls' Friendly Society, the Young Men's Friendly Society, the Church of England Young Women's Help Society, the Mutual Improvement Society, and the Guild of Aid in Home Duties.

The first named of these, known as the Girls' Friendly Society, has rapidly grown into an important Church Society. By the permission of the Central Council I am enabled to give its objects, central rules, and plan of working, with a view to aid those parishes where the Girls' Friendly Society may not as yet be fully known and understood. It will be seen that the Society is based upon Church of England principles, but that it seeks to befriend others who may be beyond the Church's pale, inasmuch as no restriction is laid upon the members beyond that of a virtuous character. *See rules ii. and iii.*

G.F.S.—THE CENTRAL RULES.

I.—Associates to be of the Church of England (no such restriction being made as to Members), and the organization of the Society to follow as much as possible that of the Church, being diocesan, ruridecanal, and parochial.

II.—Associates (Working and Honorary) and Members to contribute annually to the funds; the former *not less* than 2s. 6d. a year, the latter *not less* than 6d. a year. Members' payments to go to the Central Fund.

III.—No girl who has not borne a virtuous character to be admitted as a Member; such character being lost, the Member to forfeit her Card.

Extract from the Organization and Objects of the Society.

The Society shall be called "THE GIRLS' FRIENDLY SOCIETY."

The Archbishops of Canterbury and York shall be *ex-officio* Presidents and the Bishops of the two Provinces *ex-officio* Vice-Presidents of the Society, with power to attend meetings of the Central Council.

The Diocesan organization of the Society in each Diocese shall be established under the patronage and sanction of the Bishop of the Diocese, who shall have power to attend meetings of the G.F.S. Diocesan Council.

The objects of the Society shall be:—

1. To bind together in one Society ladies as Associates and working girls and young women as Members, for mutual help (religious and secular), for sympathy, and prayer.

2. To encourage purity of life, dutifulness to parents, faithfulness to employers, and thrift.

3. To provide the privileges of the Society for its Members, wherever they may be, by giving them an introduction from one Branch to another.

The operations of the Society shall be strictly confined to work for its own Members and for *bona fide* candidates for G.F.S Membership.

It shall be the duty of the Central Council to conduct the business of the Society, having power:—

1. To appoint at the last Quarterly Meeting of the year certain Members of the Central Council, to act as an Executive Sub-Council from the 1st of January next following.
2. To authorise the President of the Central Council and the Executive Sub-Council to deal with all questions of business relating to the Society during the intervals between the meetings of the Central Council, provided full reports of their transactions be laid before the Central Council.
3. To appoint a Committee of Finance and Reference.
4. To appoint Central Trustees.
5. To appoint one Member or more of the Central Council to be at the head of each department of the Society's work.
6. To appoint a General Secretary, with Assistant Secretaries if required, and a Secretary of Council, and to decide as to their salaries or removal, provided that no salaried officer shall be dismissed until a report of the reasons for such dismissal be presented to and approved by the Central Council.
7. To appoint Solicitors of the Society (honorary or otherwise).
8. To provide a Central Office of the Society.
9. To provide a Central Lodge, so long as there is reasonable use for the same.
10. To direct that Associates' and Members' Cards, Members' Guide-books, Lists of Associates' names and addresses, copies of General Rules and Business Regulations, and any forms which the Central Council may provide for the use of the Society, be sent out from the Central Office to Diocesan or Branch Secretaries, as the case may be.
11. To authorise grants from the Central Fund—
 - (a) For maintaining the Central organization of the Society.
 - (b) For meeting applications for grants submitted to the Central Council by G.F.S. Diocesan Presidents, or their Deputies.
 - (c) For assisting special Departments of work, such as:—

Department for Members in Business.	
„ „ Members in Mills and Factories.	
„ „ Workhouse Girls.	
„ „ Members in Service.	
„ „ Literature.	
„ „ Homes of Rest.	

Provided that no expenditure be undertaken by the President of the Central Council, the Central Council, or the Executive Sub-Council, in any department of the Society's operations, nor any question involving matters of finance decided, without reference to the Committee of Finance and Reference.

12. To make and alter Bye-laws, provided they be not contrary to the Central Rules and Constitution of the Society, and generally to do all such things as may be expedient to carry out the objects of the Society.

G.F.S. BRANCHES.

I.—The Society shall not extend its branch organization to any parish contrary to the wishes, expressed in writing, of the clergyman of the parish.

II.—Branches shall consist of:—

1. A Branch Secretary.
2. Working and Honorary Associates.
3. Members.

III.—The Branch Secretary shall be an Associate of the Society, and shall be elected by Working Associates of the Branch at the last Branch Meeting

in the year before the 1st of December; to enter upon her duties on the 1st of January next following. She shall retire annually, but shall be eligible for re-election.

IV.—The Branch Secretary shall be *ex-officio* a Member of the Diocesan Council in her own Diocese, and if she be unable to attend any meeting of the Diocesan Council, she or the Working Associates of the Branch may appoint an Associate of the Branch as Deputy, to represent their Branch at such meeting.

V.—The Branch Secretary, or her Deputy, shall lay before the Diocesan Council in her own Diocese, either personally or by letter, applications for Grants from the Diocesan Fund, and any questions respecting the organization of her Branch.

VI.—In a Diocese where there is no Diocesan Council, the Branch Secretaries shall have power to elect an Associate as Diocesan Representative on the Central Council.

VII.—Branch Secretaries shall be residents or workers within the area of their Branch.

VIII.—Branch Secretaries shall sign their adherence to the Central Rules on taking office.

IX.—The duties of Branch Secretaries shall be:—

1. To forward not less than three copies of their Branch Rules to the Diocesan Secretary.

2. To forward annually to the Diocesan Secretary Members' payments due to the Central Fund, and any percentage payable to the Diocesan Fund.

3. To obtain from the Diocesan Secretary supplies of the Society's Cards, Guide-books, General Rules, Lists of Associates' Names and Addresses, Report Forms, &c., for distribution in their Branch.

4. To give due notice to the Working Associates of the Branch of meetings of the Branch, which shall be held quarterly or half-yearly, as required.

5. To give three months' notice in the event of the withdrawal of their Branch from the Society.

6. To pay to the Central Fund, in the event of the withdrawal of their Branch, all such sums as may be due to the Central Fund, and the balance to the Diocesan Fund; and to return all Members' Cards and Guide-books which are not in use, and all Lists of Associates' Names and Addresses to the Central Office.

X.—Branches shall organize their own work, manage their own Funds, and make their own Rules, subject to the Central Rules and Constitution of the Society.

XI.—Branches shall incorporate in their Rules the Central Rules and Business Regulations of the Society.

XII.—The Rules of every new Branch, and any alterations in existing Branch Rules, shall be submitted, before printing, to the Diocesan Council.

XIII.—New Branches, as soon as formed, shall pay, through the Diocesan Secretary, an Entrance Fee of £1 to the Central Fund.

G.F.S. ASSOCIATES.

I.—There shall be three classes of Associates, as follows:—

1. Central Associates (Honorary):

Members of the Church of England, not entered as belonging to a Diocese or Branch. Application for Central Associates' Cards should be made to the President of the Central Council, giving references to an Associate or the Clergyman of the parish. Central Associates' Subscriptions shall be payable to the General Secretary at the Central Office.

2. Diocesan Associates :

(a) Working :

Members of the Church of England, entered as belonging to a specified Diocese, but not residing within the limits of any Branch.

(b) Honorary :

Members of the Church of England, entered as belonging to a specified Diocese, but not to any Branch.

Application for Diocesan Associates' Cards should be made to the President of the Diocesan Council, giving references to an Associate or the Clergyman of the parish. Diocesan Associates' Subscriptions shall be payable to the Diocesan Secretary.

3. Branch Associates (Working or Honorary) :

Members of the Church of England, entered as belonging to a specified Branch. Candidates for election as Branch Associates shall be proposed and seconded at a Branch Meeting, and if elected shall apply for Associates' Cards to the Branch Secretary, to whom subscriptions shall be payable.

II.—Associates ceasing to belong to the Church of England shall withdraw from the Society.

III.—Associates shall not take any steps with regard to Members in Service without the consent of their employers.

IV.—Working Associates, individually, or at a Branch Meeting, shall have the sole power to admit Members.

V.—Diocesan Associates may admit Members until a Branch be formed.

VI.—Branch Working Associates shall be residents or workers within the area of their Branch.

VII.—The Associates' Prayer of the Girls' Friendly Society shall be printed on every Associate's Card issued by the Society, as follows :

O GOD, we beseech Thee to bless us and all who belong to the Girls' Friendly Society. May its Members be sheltered and protected evermore by Thy Fatherly love; and to us, who are associated in Thy Name, for this service, vouchsafe, we beseech Thee, the help and guidance of Thy Holy Spirit, that in all our work for others we may work for Thee, as members of one family in Christ; and bring us all at last to the joy of Thy Heavenly Kingdom: through Jesus Christ our Lord. Amen.

VIII.—The Central Rules shall be printed on every Associate's Card issued by the Society.

IX.—Rules for Associates shall be printed on every Working Associate's Card, of which the following shall form part:—

RULES FOR WORKING ASSOCIATES.

1. Associates to be very careful as to the character of the girls or young women they admit as Members. In every case a short delay before admission is advised.

2. Associates, on admitting a Member, to give her a Member's Card, duly filled up, and a Guide-book.

3. Associates are not desired to visit Members who are in service. When a Member in service is commended to an Associate, the Associate should *first communicate with the Mistress*, asking permission for the Member to go to her to pay her quarterly subscription, and taking the greatest care to do nothing without the sanction and approval of the Mistress.

4. Associates may not admit Members contrary to the wishes of their parents or employers.

5. Associates to keep a list of Members admitted by them or commended to them, and to forward a copy of this list by the 31st of October annually, as may be directed, using for this purpose the Associates' Report Form provided by the Society.

6. Associates to receive Members' Subscriptions *quarterly, in advance*,

o sign the receipt form in Members' Guide-books on receiving the payment, and to pay in all Members' Subscriptions collected by them by the 31st of October annually, as may be directed.

7. When a member leaves her parish, her Associate should, if possible, commend her at once to an Associate of the place to which she goes, or to the Branch Secretary, who shall place her under the care of an Associate, to whom she shall in future pay her subscription. If a Member goes to a place where there is no Associate, her subscription must be paid twice a-year (as directed in the Members' Guide-book), either to the Associate who admitted her, or to the Associate to whom she was last commended, who shall continue to keep up communication with her.

8. Associates belonging to a Branch to pay their subscriptions in January to their own Branch Secretary. Subscriptions are due on admission to the Society, and on every subsequent 1st of January.

9. Associates leaving the Branch to which they were admitted should return their Cards to the Branch Secretary, applying for fresh Cards at their new place of residence. Associates wishing for any reason to withdraw from the Society, to return their Cards to the Branch Secretary.

X.—Central, Diocesan, and Branch Honorary Associates shall sign the Central Rules printed on the Society's Card.

XI.—Diocesan and Branch Working Associates shall sign the Central Rules and Rules for Associates printed on the Society's Card.

G.F.S. MEMBERS.

I.—Members of the Girls' Friendly Society shall be working girls and young women from the age of twelve years and upwards, eligible under Central Rule III., admitted according to the Rules of their respective Branches.

II.—Parents, or those *in loco parentis*, may enter girls as *candidates* for the Society from the age of eight years.

III.—Girls shall not be admitted to the Society contrary to the wishes of their parents or employers.

IV.—Members shall be admitted to a branch (except as provided in Rule V., for G.F.S. Associates.)

V.—Members shall always, if possible be admitted to the Branch in which their homes are.

VI.—Members shall always belong to the Branch to which they were first admitted, unless by special arrangement between Branches.

VII.—Members on their admission to the Society shall receive the G. F. S. Member's Card and Guide-book.

VIII.—The Member's Card and Guide-book shall contain the Central Rules, the Scripture Rules of Life, a summary of the Members' Rules as contained in this chapter, a Receipt Form for quarterly subscriptions, a List of Lodges, Homes, and Registry Offices; and the Members' Prayer of the Girls' Friendly Society, as follows:

O God our Father, we beseech Thee to bless us, and all who belong to the Girls' Friendly Society. Help us to bear one another's burdens, to live not for ourselves, but for others, as members of one family in Jesus Christ; wash us from our sins in His precious blood, make us holy by the indwelling of Thy Spirit, and bring us all at last to Thy happy home in heaven; through Jesus Christ our Lord. Amen.

IX.—Members must always let their Associate know at once when they change their address, that they may be commended to the Associate in the place where they are going.

X.—Branch Members shall pay their subscriptions quarterly, in advance, to the Associate in the place where they are living.

XI.—Members refusing to pay their subscriptions may be suspended from the privileges of Membership at the discretion of their Associate.

XII.—Members shall cease to be Members of the Society on their marriage.

XIII.—Members shall not cease to be Members of the Society in the event of the withdrawal of their Branch, but their subscriptions shall be payable to the nearest Branch.

XIV.—Members retiring from the Society shall return their Card and Guide-book to their Associate or to the Secretary of their Branch.

In manufacturing districts the good done by this Society can hardly be estimated, as it is specially suited to the wants of a most difficult class, hitherto almost uncared for, viz., the factory girls and young women employed in houses of business. The Girls' Friendly Society provides for such as these a women's club, reading-room, instruction classes for both religious and secular subjects, a saving's bank, and often a home in sickness.

For such as these the Girls' Friendly Society is perhaps more fitted than for domestic servants, but even the latter enjoy many privileges by becoming members, and much useful work is being carried on in those branches where the local management is good and extremes are carefully avoided.

It will be seen that the Girls' Friendly Society seeks to benefit all girls and young women of the working classes, whether employed in the shop, the work-room, the factory, in domestic service, or at home. It is now too well known to need further comment here, but I would recommend all those clergy and Church workers, who may be interested in the Society, to communicate with the Secretary, 3, Victoria Mansions, Victoria Street, Westminster, S.W., for further particulars, statistics, and publications issued by the Society.

See also "**The G.F.S., what is It?**" by Miss C. J. Hawksley. (Hatchards.) 9d.

II.—THE CHURCH OF ENGLAND YOUNG WOMEN'S HELP SOCIETY.

Founded 1879. Central Office: 29, Queen Square, London, W.C.

The Church of England Young Women's Help Society is a parochial society working under the direction of the bishops and clergy. It covers somewhat wider ground than the Girls' Friendly Society, for it enrolls married women as well as girls as members. Its main object is to help women to lead pure and holy lives, and to instruct them in Church truths. The benefits of this excellent Society include Bible and secular classes, recreation rooms, lodging houses, registries, sick clubs, temperance work, penny banks, libraries, and sewing classes. I am indebted to Miss DIMOCK, the Secretary, for the following paper, stating its objects and plan of working.

The object of this Society is to promote the religious, moral,

and social welfare of girls and women—both married and single—of the working classes.

It admits to membership those who are living in “temperance, soberness, and chastity.” It receives those who have come out from among evil companions, and gathers in those whose only qualification is their willingness to come and to be helped in the hard conflict against sin, members of all religious bodies being equally welcomed. No rescue work is undertaken by the Society. Girls and women joining the Society undertake to keep a rule of life, which is printed on a card. Membership is obtained through progressive stages.

I.—Probationers who undertake to try to be honest, sober, and pure. To avoid bad companions and bad places. Not to use bad words.

II.—Associate Members who undertake to strive to lead a life of honesty, temperance, and purity. To avoid bad company, and all places where they are likely to be tempted. To remember that their example cannot fail to influence others. To help and encourage their companions to fight against sin, the world, and the devil.

III.—Members undertake to endeavour to use private prayer, kneeling, morning and evening. To read a portion of God's Word daily. To attend divine service once at least every Sunday, if possible. If a communicant, to attend Holy Communion once at least every month, if possible. To endeavour to do their daily work “as unto the Lord.” To be truthful, modest, and kind, both in heart and conduct. To seek opportunity, daily, of spreading God's kingdom by endeavouring to help others to lead a Christian life.

There are also **Guardian Members**, elder women in responsible positions, wives of tradesmen or small farmers, &c., who assist the workers and endeavour to influence those under them for good.

The Society may also include in its sphere of work young women who may be benefited without membership.

The married women first join the Society as **Associate Members**, undertaking to try and keep the following rule of life:—

1. To begin and end the day with a short prayer.
2. To try to be honest, sober, and pure.
3. To keep their children from hearing low, sinful talk, from reading bad books or papers, and from sinful actions.
4. To remember that God ordained marriage. To be faithful to their marriage promises, and gentle and loving to their husbands.

After six months, if thought advisable, they may become full

members, undertaking to try and keep the following rule of life.

'THOU GOD SEEST ME.'

RULE OF LIFE.

1. To try to realise the presence of God.
2. To use private prayer, kneeling, morning and evening. To read a portion of God's Word daily. To attend Divine Service once at least every Sunday, if possible. If a Communicant, to attend Holy Communion once at least every month, if possible.
3. To lead a life of temperance, truthfulness and purity. To guard my tongue from scandalous and all improper conversation.
4. To guard my children from contact with evil and from hearing improper conversation. To teach them to reverence their bodies as temples of the HOLY GHOST. To prevent their reading bad books and papers.
5. To remember the sacredness of marriage. To be loving and gentle to my husband.

'WITHOUT ME YE CAN DO NOTHING.'

'I CAN DO ALL THINGS THROUGH CHRIST WHICH STRENGTHENETH ME.'

'SET A WATCH, O LORD, BEFORE MY MOUTH; KEEP THE DOOR OF MY LIPS.'

Workers must be Communicants of the Church of England and must undertake some definite work for the Society. They work under the direction of the parochial clergy by whom they are appointed.

Workers not living within the area of a branch may join the Society as Central Workers.

Branches. The parochial branch is under the direction of the parochial clergy. The funds raised by branches are retained by them for their local needs. Perfect liberty is accorded, as regards the amount to be subscribed by workers, and even as to whether members shall be required to subscribe at all. The almost nominal sum of 2s. 6d. annually is required from each branch to the Central Fund. There are eighty-five branches, twenty-five of which are in London.

The work of the Society consist of:—Bible classes, secular classes, recreation and reading-rooms, lodging houses, registries, sick and burial clubs, convalescent homes, coffee houses, meetings and addresses, periodicals, penny banks, clothing clubs, lending libraries.

There are central homes for the accommodation of ladies working in East and South London at 26, London Street, Ratcliffe, E.;

92, Goldsmith Row, Hackney Road, E.; 38, Tabard Street, Borough, S.E.

Payments.—Workers, while residing at the Home, to pay at the rate of One Guinea a week, or £40 per annum.

Workers, not residing permanently at the Home, can have a bedroom and meals at the following prices:—

	s.	d.
Bedroom and Meals (per day)	3	0
Breakfast	0	6
Dinner	1	0
Tea (plain)	0	6
Tea (with meat or fish)	1	0
Supper	0	6
Bedroom (per night)	1	0

N.B.—Ladies residing in these Homes must undertake to devote some of their time to the Society's work, and the work is so arranged as to suit their convenience.

These Homes are established in densely-populated districts, where ladies cannot find desirable lodgings; and it is hoped that the freedom from institutional restraints—no particular dress being insisted on—and the low charges, may prove an attraction to many desiring to give their time to such work. Apply to Miss Goold, 29, Queen Square, London, W.C., for particulars about the London Street and Goldsmith Row Homes, and to Miss Dimock, 30, Orde Hall Street, W.C., for particulars about the Tabard Street Home.

Girls can be lodged at 26, London Street, Ratcliffe, E., and 92, Goldsmith Row, E. Charge for lodging, 1s. 6d. and 2s. a week. Lodging and board, 1s. a day. Any poor, respectable working girl or servant out of place received. Apply to Lady Superintendent in charge.

III.—MUTUAL IMPROVEMENT SOCIETY.

The Mutual Improvement Society has a similar object to II., but it is less known, and probably may never attain to the same success as the G.F.S. or the C.E.Y.W.H. Society, as it is more suited to rural districts, and seeks not to gain ground in our large centres of population.

IV.—THE GUILD OF AID IN HOME DUTIES.

We next come to the Guild in Aid of Home Duties, at present but a small Society, but little known, but nevertheless of much importance, as it seeks to become to the middle classes, what the G.F.S. and the Church of England Young Women's Help Society is to those in a lower station of life.

It will be seen that this Society covers ground hitherto not attempted by the Church, and this alone should make it worthy of support, without taking into consideration how much good work it is doing for the Church of England each year. "The guild is a social guild, and as such appeals to all English women; but it has a distinctly religious foundation, and all those who belong to it must be Churchwomen. Its great aim and object is the better performance of domestic work, for which reason it is dedicated to the Sisters of Bethany, in the hope that all the workers and Associates will imitate Mary's devotion and Martha's diligence." "A second aim is to raise the class of domestic servants by training middle class girls and women for household work. In these days, when almost every profession and employment open to women is overstocked, it is curious that so little should be done to persuade middle class girls to take to the one occupation when the demand is greater than the supply." (MONTHLY PACKET, *July*, 1883, *page* 89).

The Guild of Aid offers training in all branches of domestic duty, besides sending out trained workers as temporary aids in cases of emergency.

The Homes of the Guild are at Stourton and at Zeals Rectory, Bath.

All applications for admission, either as Associate or worker, must be sent to Mrs. Henslow, Zeals Rectory, Bath.

V.—LOCAL PERSEVERANCE ASSOCIATIONS FOR BEFRIENDING GIRLS.

Among the many useful institutions organised for this object none are more worthy of commendation than the Perseverance Association which combines a training home for young friendless girls with a Free Registry Office to provide situations for them when ready for service.

Outfits or partial outfits should be supplied from a special fund. The girls in service might be encouraged to repay them out of their wages.

The Home may be used as a temporary shelter for servant girls who may be out of place.

Laundry work, or plain needlework, should be taken in to employ any girls residing in the Home. In some neighbourhoods this plan would render them self-supporting.

Bible Classes and a Free Lending Library would be found valuable additions to the Home.

The Home should be placed under the charge of an elderly woman as working matron, who should be fully competent to teach the girls household work, and train them in good habits.

The Rector or Vicar of the parish should act as Chaplain and visit the Home at least once each week.

RULES FOR LADY WORKERS.

I.—Perseverance Workers must be communicants of the Church of England, and must be over twenty-four years of age.

II.—They must undertake, to the best of their ability, to collect Donations and Subscriptions for the expenses of the Association.

III.—They must take every opportunity in their power of befriending girls, and should be responsible for some definite branch of work, such as gathering together Bible or other Classes, placing girls in good service, and endeavouring to remove them from spheres of special danger.

IV.—Each Lady Worker must keep a Roll-book (on a given plan), which shall contain the name, age, and address, and particulars of the life of each girl under her influence.

V.—They must endeavour to attend the monthly meetings at the Perseverance Lodge, when Donations will be received, and money given out.

VI.—A Voucher must be given to the Secretary for every sum of money received, and an exact written account of its expenditure given in, before more can be advanced.

VII.—They are expected to be in constant communication with their girls, and to see or hear from them as often as possible, *personal influence for good* being the central idea of the Association.

Other societies for helping young women and servant girls are:—

1. **The Travellers' Aid Society**, under the auspices of the Young Women's Christian Association, 16A, Old Cavendish Street, London, W., which watches over and cares for country girls upon their arrival at London railways stations, lest they should fall into danger or difficulty.

2. **The Girls' Kitchen Garden**, which professes to train young servants upon a Kindergarten System of Household Work.

3. **The Girls' Helpful Society.**

THE YOUNG MEN'S FRIENDLY SOCIETY.

Central Office: Northumberland Chambers, Northumberland Avenue, London, W.C.

RULES AND GENERAL REGULATIONS.

Here printed by special permission of the Central Council.

I. This Society shall be called "THE YOUNG MEN'S FRIENDLY SOCIETY," and shall consist of Associates and Members.

II. Associates shall be Communicants of the Church of England; no such restriction being made as to Members.

N.B.—This Fundamental Rule shall not be altered without the consent of Three-fourths of the Associates.

III. OBJECT: To help Young Men, both spiritually and temporally, by

(a.) Promoting purity, temperance, and general morality.

(b.) Befriending Young Men leaving home or moving from one place to another, and protecting them from evil influences.

- (c.) Promoting thrift and independence, especially by encouraging young men to make provision against sickness, accident, and want, on sound principles.
- (d.) Promoting a healthy tone of literature and amusement among Young Men
- (e.) Promoting co-operation amongst Institutions existing for kindred objects.

IV. CONSTITUTION:

- 1. Central Council.
- 2. Diocesan Councils.
- 3. Branches.
- 4. Affiliated Societies.

CENTRAL COUNCIL.

I. The CENTRAL COUNCIL shall have its office in London, and shall consist of,—

- (a.) The President and Vice-Presidents of the Society, who shall be elected at the Annual Meeting; (b.) Two Representatives from each Diocesan Council; and (c.) other persons, not exceeding 24, who shall be elected by the Central Council.

II. The Council shall meet at least once a quarter.

III. The duties of the Central Council shall be:

- (a.) To conduct the general business of the Society, and to consider references from Diocesan Councils.
- (b.) To appoint at its first Meeting in each year an Executive Committee, to whom it may delegate any or all of its powers; a Finance Committee; a Treasurer, who shall be *ex-officio* a Member of the Finance Committee; an Auditor; a Central Secretary; and such other Officers as may be required.

N.B.—No Bye-law shall be passed as final by the Executive Committee without the approval of the Central Council.

DIOCESAN COUNCILS.

It is hoped that there will be in each diocese a Council, which shall organize, as far as may be necessary, the various branches and Affiliated Societies within the Diocese; and which shall annually elect two Delegates to represent the Diocese on the Central Council. Until a Council for the Diocese is formed, it is suggested that a Secretary or Secretaries, should be appointed to conduct the business of the Society, and to represent the Diocese at the Central Council.

BRANCHES.

I. The area of a Branch may be co-extensive with either (a.) the Rural Deanery or (b.) the Parish.

II. Each Branch shall make its own Rules, manage its own Funds, organize its own Work, and affiliate existing Societies within its boundaries, subject to the provisions of this Constitution. In all cases, however, the Fundamental Rule (No. II.) shall form part of the Rules of such Branch.

N.B.—The Working Associates of a Branch form its governing body.

III. Each Branch shall make such Annual Contribution to the funds of the Central Council as may be agreed upon between the Council and the Branch.

N.B.—For Specimen Branch Rules *see* Appendix.

AFFILIATED SOCIETIES.

I. Any Institution having for its object the moral and spiritual welfare of boys or young men may be affiliated to the Y.M.F.S., provided that,—

- (a.) Two, at least, of the Committee or governing body of such Institution be qualified to be, and do become, Working Associates of the Y.M.F.S.

- (b.) The Rules of the Institution be approved by the Diocesan Council, or, if there be none, by the Central Council.

II. Each Affiliated Institution shall on Affiliation, and before the 1st of December in each succeeding year, pay such sum as shall be approved by the Diocesan or Central Council. This sum shall entitle each Member of the Affiliated Institution to a Card of Membership of the Y.M.F.S., and to all the privileges of the Society, on his admission by an Associate.

ASSOCIATES.

I. There shall be three classes of Associates as follows:

- (a.) *Central Associates*—(Honorary), subscribing not less than One Guinea per annum, or a donation of Ten Guineas to the Central Fund.
- (b.) *Diocesan Associates*—(a.) Honorary Associates, who shall subscribe not less than 10s. per annum, and (b.) Working Associates (where there is no Branch), who shall subscribe not less than 2s. 6d. per annum to the Diocesan Fund, or if there be no Diocesan organization, to the Central Fund.
- (c.) *Branch Associates*—(a.) Honorary Associates, who shall subscribe not less than 5s. per annum, and (b.) Working Associates, who, if it is thought desirable by the Branch, shall subscribe not less than 2s. 6d. per annum to the Branch Fund.

II. Associates shall be admitted as follows:

- (a.) Central Associates by the Central Council.
- (b.) Diocesan Associates by the Council for the Diocese, or by the Central Council.
- (c.) Branch Associates by the Secretary of the Branch, subject to the approval of the next Meeting of the Branch Associates.

III. Any Associate who at a Meeting of the Associates of his Branch shall have been found guilty of conduct calculated to bring discredit upon the Branch, may (subject to approval of the Diocesan or Central Council) be dismissed from the Society, and his Card and past Subscriptions forfeited.

MEMBERS.

I. Members shall be Young Men and boys of good character, from the age of 13 and upwards.

N.B.—Lads under 13 may be admitted as Probationers, but only full Members receive a Member's Card. A period of probation may also be desirable in other cases.

II. Each Member must be admitted by an Associate, who shall give him a Card of Membership.

III. Each Member shall pay not less than 3d. per Quarter to the Society, unless he belong to an Affiliated Institution. In default he shall lose his Card, forfeit his past payments, and cease to belong to the Society. Members' payments shall go—

- (a.) Where a Branch is organized, to the Branch Fund.
- (b.) Where there is no Branch, to the Diocesan Fund.
- (c.) Where there is no Diocesan organization, to the Central Fund.

IV. Members shall pay their Subscriptions quarterly to the Associate in the place where they may be living; or, if unable to do this, they shall send their payments twice a-year to the Associate who first admitted them, or to whom they were last transferred.

V. Members shall at once inform their Associates when they change their residences.

VI. Any Member who, at a Meeting of the Associates and Members of his Branch, shall have been found guilty of conduct calculated to bring discredit upon the Branch, may (subject to an appeal to the Diocesan or Central Council) be dismissed from the Society, and his Card and past Subscriptions forfeited.

VII. Any Member leaving the Society, from whatever cause, shall return his Card to his Associate.

APPENDIX A.

INSTRUCTIONS FOR ASSOCIATES.

I.—Associates are responsible for the character of the young men they admit as Members.

II.—An Associate on admitting a Member shall give him a Member's Card, duly filled up.

III.—Associates shall be careful not to visit Members who reside on the premises of their Employers without the consent of the latter. In other cases, where possible, Associates should try to visit Members at their homes.

IV.—Associates shall keep a list of the Names and Addresses of the Members admitted by them and transferred to them. A copy of this list shall be forwarded, before the 1st of December in each year, to the Branch Secretary; or, where there is no Branch, to the Diocesan or Central Secretary.

N.B.—Special Forms for filling up this List, called 'Associates' Report Forms,' are provided by the Society.

V.—Associates shall receive Members' Subscriptions Quarterly, signing the receipt form on the Members' Card, and shall pay to the Branch Secretary, before the 1st of December in each year, all Members' Subscriptions collected by them.

VI.—When a Member leaves the neighbourhood, his Associate shall at once transfer him to an Associate of the place to which he is going, to whom his Subscription will in future be paid.

VII.—When a member leaves the Society, his Card shall be returned by his Associate to the Branch Secretary; or, if he belong to no Branch, to the Diocesan or Central Secretary.

VIII.—Associates shall pay their own Subscriptions before December 1st to their Branch Secretary; or, if there be none, to the Diocesan or Central Secretary.

IX.—An Associate changing his Address is requested to notify the same without delay to the Branch Secretary.

X.—Where a Branch is established, Associates shall obtain their own and Members' Cards, and Associates' Annual Report Forms, from the Branch Secretary.

XI.—Where no Branch is established, a person desiring to become an Associate shall apply for an Associate's Card, stating whether Honorary or Working, to the Diocesan Secretary or (where there is none) to the Central Secretary, giving a reference to an already enrolled Associate or to the parish Clergyman.

INSTRUCTIONS FOR BRANCH SECRETARIES.

I.—Branch Secretaries shall be elected from year to year by the Associates of the Branch.

N.B.—It would be convenient for the Central Secretary to receive intimation of any change before October 1st, in order that the lists may be correct.

II.—Branch Secretaries shall provide themselves with Associates' Cards, Members' Cards, Yearly Lists, and Associates' Report Forms, for distribution in their respective Branches, applying for the above to the Diocesan or the Central Secretary.

III.—Copies of the Rules of every Branch shall, before final adoption, be sent for approval to the Diocesan or Central Secretary; and any proposed alteration shall be submitted in like manner.

IV.—Branch Secretaries shall send a list of Honorary and Working Associates, with names and addresses in full, to the Central Secretary, before December 7th in each year. Forms are provided.

V.—Branch Secretaries shall receive from Working Associates the Associates' Report Forms, with Members' Names and Members' Subscriptions, before the 1st of December in each year.

VI.—Branch Secretaries shall keep in a separate book a list of all Members

admitted by, or transferred to, Associates of their Branch, checking and making up each year from the Associates' Report Forms sent in by Associates as above mentioned.

VII.—Branch Secretaries shall forward Associates Annual Report Forms, filled up, and all Moneys due to the Central Fund, to the Central Secretary, before the 7th of December in each year.

APPENDIX B.

SUGGESTIONS FOR ORGANIZING A BRANCH.

I.—Consult the Parish Clergy, and invite their active co-operation. Enlist Associates, one or more for each parish in the rural deanery. Superintendents of Sunday Schools, Teachers of Young Men's Classes, or National Schoolmasters, will probably be found willing to undertake the work. At least one working Associate for each parish should be included in the Branch. Where desirable, the Branch may be parochial rather than ruridecanal.

II.—In starting a Branch, one Associate must be admitted by the Diocesan or Central Secretary, to act as Branch Secretary *pro tem.* and admit other Associates, until a Branch Secretary be duly elected.

III.—For the most part Associates must be content to enlist Members by twos and threes, rather than in larger numbers. Local circumstances must in each case determine the best mode of obtaining recruits.

A few young men, likely to join, might be invited to a social tea and the scheme explained to them; or the young men of a district might be summoned by notices and personal invitation to a meeting, at which the organization and its benefits could be laid before them.

It may possibly be found best not to enrol Members on the first occasion of meeting; but to let them go away and think and talk it over, holding a subsequent meeting for those willing to join.

IV.—*Suggested Methods of promoting the work of the Society:—*

1. By Classes, religious and secular, for the instruction of Members;
2. Reading Rooms, Coffee Rooms, Cricket, Gymnastic, Athletic, Boating, and Football Clubs;
3. Lectures, Readings, Musical, and other Entertainments;
4. Botanical, Geological, and other Excursions;
5. By establishing Registries of General Employment;
6. By promoting in towns the establishment of 'Homes' and Lodging Houses;
7. By assisting and visiting Members in Sickness or special need;
8. By encouraging and helping Members to place their money in Savings' Banks;
9. By establishing Lending Libraries, and by promoting the spread of good literature;
10. By obtaining admission to Hospitals and Convalescent Homes;
11. By arranging for local half-yearly or annual Festivals;
12. By assisting and advising young men in their start in life.

V.—Meetings may be held as often as seems desirable, when short addresses on general subjects might be given, or games played. An occasional tea and excursion might be found useful. Religious Instruction, Bible Classes, etc., might be combined with these meetings, if desired.

VI.—Honorary Associates may help the Society by donations of money, or in other important ways, *e.g.*, by giving or lending open spaces for recreation, and halls or other buildings for lectures or amusements.

VII.—When a Branch is formed, it may possibly be desirable that all admissions and transferences of Members should be submitted to a meeting of the Branch Associates, and that Members' Subscriptions be paid to the Branch Secretary. In such cases care must be taken to preserve the personal link between a Member and his Associate.

VIII.—If it seem desirable, a Committee of Members may be elected to assist the Associates in the government of the Branch. Such Committee

should not outnumber the Associates, and the latter must reserve a power of final veto.

IX.—If the formation of a Branch be impossible, Associates may work on their own account, under the Diocesan or Central Secretary.

SUGGESTIONS FOR BRANCH RULES.

I.—FUNDAMENTAL RULE.—Associates shall be communicants of the Church of England; no such restrictions being made as to Members.

II.—Honorary Associates shall subscribe not less than 5s. a year; Working Associates not less than . . . a-year, to be paid before . . .; and Members not less than 1s. a-year, to be paid before December 1st to the Branch Secretary.

III.—Members' Subscriptions shall be paid quarterly, whenever possible, to an Associate in the parish where they are living. Any Member refusing to pay his Subscriptions shall forfeit his Card of Membership.

IV.—Associates' and Members' Subscriptions and all Donations shall be invested in the Post-Office Savings' Bank by the Branch Secretary.

V.—Meetings of Associates of this Branch shall be held quarterly, [*e.g.* on the third Thursday in January, April, June, and October]. The Branch Secretary shall have power to call a special meeting in case of emergency, when three [or five] shall constitute a quorum.

VI.—The name of any person wishing to become a Working Associate of the Branch shall be sent to the Branch Secretary, with a recommendation from an existing Associate. The Branch Secretary shall submit the names of all persons thus recommended to the next Meeting of Associates for election.

VII.—One or more of the Associates shall undertake the work of Registrar, to whom the names of Members in want of employment may be sent. Registry expenses shall be deducted from the Branch Fund, in aid of which a fee of 1s. may be requested from the employer when an engagement is concluded.

VIII.—Young Men and Lads of good character may be admitted from the age of 13 as Candidates for Membership of the Society by any of the Working Associates, but can only be elected to full Membership at a Meeting of Associates.

IX.—The Names, Addresses, and Ages of Members, with the date of their Admission to the Society, shall be recorded by the Branch Secretary.

X.—When a Member leaves his parish, his Associate shall transfer him; or if there be no Associate in the place to which he goes, write to the Clergyman of the parish about him; shall continue to keep up his own communication with him, and receive his subscription by post.

XI.—A Festival for the whole Branch shall be held annually.

XII.—Quarterly Meetings of the Members shall be held in every parish, and if possible, Weekly Classes for religious and secular instruction.

XIII.—A Library, or some means of circulating wholesome literature, may be established. (Books might be changed at Quarterly Meetings or Weekly Classes.)

[XIV.—A Savings' Club for the Benefit of Members shall be established, if possible, in each parish; or Members shall be encouraged and assisted in placing their money in the Post-office Savings' Bank; a small bonus may be given on every completed pound up to £5, provided the Member can show his bank-book with the entry in it.]

[XV.—For the encouragement of Members in employment, the following Premiums may be given:—10s. for two years' service, 15s. for three years, £1 for five years, counting from the time of the Member entering the employment. These Premiums to be given only to Members under twenty-one years of age, who bring a good character from their employers, and have been admitted as Members by Associates of this Branch.]

[XVI.—Members' claims for bonuses on savings and for premiums on long service, etc., shall be brought forward at the Quarterly Associates' Meeting,

previous notice having been given by the Secretary. Associates shall also lay before the quarterly meetings cases of special necessity, to be provided for as the funds will allow. The Branch Secretary shall, however, have power to give grants at his discretion, in cases of emergency, on application from the Associates.]

Name and Address of Branch Secretary _____

Name and Address of Registrar _____

SUGGESTIONS FOR SAVINGS' CLUB RULES.

I.—Any Member may make a deposit of any sum, from 1d. upwards.

II.—A week's notice must be given before money can be withdrawn.

III.—Interest at the rate of . . . per cent. will be given at the end of the year. Members withdrawing their money before that time must do so without interest.

IV.—Deposits will be received by _____
on _____

NOTE.—It may be found better to make use of an existing Savings' Club than to set a new one on foot.

SUGGESTIONS FOR REGISTRARS.

I.—Registrars shall receive the Names of Members wanting employment from their own Associates.

II.—Registrars shall take means to hear of suitable and desirable employment, by communication with neighbouring Registrars, &c.

III.—Employers shall be put in communication with Associates seeking places for Members.

IV.—A fee of 1s. shall be asked from any person engaging any one through the Registrar.

HINTS ON THE FORMATION AND WORKING OF BRANCHES OF THE YOUNG MEN'S FRIENDLY SOCIETY.

By the Rev. JOHN P. WRIGHT, M.A., *Rector of Oldbury,
Bridgnorth.*

(By permission of the Central Council.)

Many lads of promise, almost immediately they leave school, begin to drift away not only from the Church of England, but from every kind of religious influence. The object of the Young Men's Friendly Society is to regain those whom we have lost, and to retain those whom we are in danger of losing. It has been well said that it aims at the organization of personal influence. Parochial associations have done, and are no doubt still doing, a very great amount of good work among lads, but in these restless railway days, young men move about so constantly from place to place, that there is need of a Society not limited by parochial boundaries. When Branches of the Young Men's Friendly Society are formed in every parish in

England, and in all our Colonies, membership of it will serve as a kind of general letter of introduction, enabling a lad to find good companions wherever he goes.

How to Start a Branch.—Nothing does much more harm to any organization than a false start. It not unfrequently happens that the Organizing Secretary is invited to address a meeting of lads, before any arrangements have been made to follow the meeting up. All goes off very well at the meeting, as lads invariably take to the idea of the Society when it has been clearly explained to them. A resolution is passed that it is desirable to form a Branch of the Young Men's Friendly Society, and then nothing further is done until all the interest that was aroused among the lads by the meeting has died out, and the whole matter has been well-nigh forgotten. Before calling a general meeting, draft rules for the Branch and a rough programme of work should be prepared, and arrangements should be made for holding a meeting of Associates a few days after the public meeting. At the Associates' meeting the draft rules and programme should be discussed and adopted. Members can then be elected and the Branch will be ready to begin work.

The rules should be few, simple and elastic. The suggested rules in the pamphlet of the Young Men's Friendly Society Constitution are made as comprehensive as possible, in order that each Branch may select and modify those rules, which are suited to its own locality. The most important rules are those which refer to the admission of Associates and Members. As the object of the Society is the organization of good influence, it is of the utmost importance that none should be admitted as Associates whose influence will not be good; and as one of the great advantages is good companionship, it is very necessary, while not fixing the standard so high as to exclude well-meaning lads whose high spirits or weak wills get them into constant scrapes, to take precautions against the admission of those of distinctly bad character.

In Birmingham each candidate is required to make application for Membership on a printed form. In the Diocese of Lichfield a service for the admission of Members has been adopted. Copies of the Birmingham application form, and the Lichfield service will be found in the appendix to this pamphlet.

One difficult question is that of the age at which Members may be admitted. It is extremely desirable to retain a hold upon lads directly they leave school. It is certain that we lose touch of many lads between the ages of 13 and 15, and are never able to get into touch with them again. At the same time it is very difficult to give to boys of 13 and young men of 18 and upwards, the use of a club-room in common. Either the younger ones turn out the older ones, or the older ones turn out the younger ones. Many of our Branches cut the knot

by fixing 15 or 16 as the age of admission. Everything then goes smoothly, but many of the lads are lost. The best solution of the difficulty is the provision of a double set of rooms. But if this cannot be done, Members may be admitted to the Young Men's Friendly Society from the age of 13, and may have free admission to all entertainments and festivals, without being allowed to use the Reading Room until they reach some specified age. Or if the Reading Room is open every night for the use of the senior Members, the junior Members may be allowed to use it on one or two nights of the week only.

When the rules have been well thought over, so that everything is ready for a good start, the lads may be invited to a public meeting, or to a more attractive tea-party. It is very desirable that the whole parish and both sexes should be interested in the Branch, and it is not a bad plan to have two meetings on the same evening; a general meeting at 7. p.m., and a meeting for men and lads only at 8 p.m. If there is a tea, the general meeting can be held in one room, while the lads are having their tea in another. Fathers of families should be specially invited to be present at the men's meeting.

How to carry on a Branch.—No machinery can create force; it can only utilise force that is already in existence. This sounds like a mere truism, and yet I have often heard the complaint made that the machinery of the Young Men's Friendly Society had been set up, and had never done any good in the parish. On enquiry, I generally found that no force was applied to the machinery. No wonder that it did not work!

But while it is essential that fuel should be supplied if the machinery is to work, it is a great mistake to think that it is necessary to represent the Society as all "cakes and ale," in order to make it attractive to young men. I have often found the clergy disposed to question whether the Society offered sufficient inducements for young men to join it; on the other hand I have always found that the young men themselves were quick to appreciate its advantages. The tone of any Branch will depend very much on the character of its first members, and it is not desirable in the first instance to draw up so attractive a programme that lads will be anxious to join it for the sake of the entertainments alone. When the character of the Branch has once become firmly established, it will be safe to admit weaker members.

Every Branch, whether in town or country, ought to keep steadily in view the first four of the objects of the Young Men's Friendly Society, namely:

(a.) *Promoting purity, temperance, and general morality.*

With regard to this most important matter, the Young Men's Friendly Society is distinguished from the societies which are specially established with the sole object of promoting Purity, in that it has among its members boys at an

age when the temptation to impurity arises from a mere swinish delight in filth. Unless this temptation is resisted then, there is very little chance that the lads will stand firm when its assaults are strengthened by passion. One of our Branches has formed out of its elder members a band for the suppression of bad language; a most admirable expedient, both because lads will use language among themselves that they would never dream of using in the presence of a lady or gentleman, and also because a rebuke from a young man will be far more effective than from an older person. Individual clergy must judge for themselves how far it is advisable to speak out upon the subject of impurity. But when they have made up their minds that it is necessary to do so, they should speak with the utmost clearness, however painful it may be. *Never hint at anything.* To do so is to provoke curiosity, and to cause the very evil that we hope to cure, by giving occasion to undesirable conversation, starting with the perfectly innocent question "what did he mean?"

(b.) *Befriending young men leaving home or moving from one place to another and protecting them from evil influences.*

It is in regard to this matter that the importance of Branches in country places will most readily be recognised. It is often during his first week in town, that a country lad falls in with those evil companions who lead him to ruin. If he is already a member of the Young Men's Friendly Society, he will be introduced to good company directly he arrives. If he is not already a member, it is not probable that he will become a candidate immediately on his arrival, and even if he does so, some little time must elapse before he can be elected, and by the time that he is eligible for election, the mischief may be done.

(c.) *Promoting thrift and independence especially by encouraging young men to make provision against sickness, accident, and want, on sound principles.*

When it is remembered that the very large majority even of the registered Benefit Societies have deficiencies, so that sooner or later they will be unable to meet their engagements, the importance of helping lads to test the soundness of such Societies will be acknowledged. Lord Lyttleton is reported in the *Birmingham Post* to have stated that in Worcestershire the total number of Benefit Societies was 320, and that out of that number 301 had no surplus at all, so that, "strictly speaking, no actuary would pass any one of them as solvent." Of the 19 which had a surplus, 8 had a very doubtful surplus. In Staffordshire, out of 881 Clubs, nearly 800 had no surplus. "These were unpleasant figures. It meant the thrifty poor putting their savings into Societies which could not be relied upon to repay them the obligations they had incurred. Unless they were put on a sounder footing it was an absolute mathematical certainty that these Societies would come to grief, and

the members who had put their money into them would find themselves deceived. If people found out they had lost their money in such a way, and they were in a far worse position than the improvident, they might be pretty well satisfied that a man like that would not put another penny into a Society of the kind. The result was wide-spread calamity and evils they could not possibly estimate the extent of." It would never do for the Young Men's Friendly Society to recommend any special Society over the management of which it has no control, but the Associates of every Branch should make inquiry into the soundness of the Benefit Societies in the neighbourhood, and be ready to give private advice to members. *

The Post-office Savings' Bank, however, may be recommended in any case, and this offers a perfectly safe, easy, and entirely satisfactory means of making provision for old age. Recent regulations have brought these means within the reach of everyone in England, as annuities may be purchased and lives insured at any of the 7,400 Money-order Offices. There are few lads of fourteen whose wages will not permit them to put by as much as a penny a week. If they begin to do this at once, and continue to do it through life until the age of sixty, they will receive an annuity of £2 10s. at that age; or, in other words, for every penny a week that they save they will receive a shilling a week in old age. There are some of our members who might be able to put by as much as a shilling a week; this would bring them in no less than £30 a year at the age of sixty.

A lad who goes to any Post-office where Savings' Bank business is done and states that he can afford to put by so much a week towards the purchase of an annuity, to begin at the age of sixty, will be told the amount of the annuity which this sum will purchase, and the dates at which the premiums will have to be paid. If he finds it more convenient, he may give an order to the Post-office to pay the premiums for him, and may then pay his money in as frequently as he likes (not necessarily always at the same Post-office), in sums of not less than a shilling at a time, as long as he takes care that when the premiums become due there is sufficient money standing in his name to pay them. The premiums will then be paid by the Post-office without any further trouble to him. If in any year he is able to put by a larger sum than what would suffice to pay the premiums, the balance will stand in his name, and he can make use of it in any way he pleases. For instance, if the annual premium is 5s., and a lad is able to pay £1 in any one year into his account, he may either stop paying in anything for three years (during which time the premiums will be regularly paid by the Post-office), or he can continue to pay in his 5s. a year, and draw out the 15s. whenever he wants it. Lads who cannot put by as much as a

* See Appendix C.

shilling all at once may, by the use of the postage stamp slips, put by as little as a penny at a time.

For the convenience of explaining and illustrating a matter which is very little understood, I have stated the advantages which may be obtained by a lad of 14, but Annuities, immediate or deferred, may be purchased for any sum of not less than £1 or more than £100 on the lives of persons not under the age of five years. A little pamphlet ("Aids to Thrift") explaining the system may be obtained free at any Post-office, and a small book entitled "Be kind to your old Age," published by the S. P. C. K., sets forth the advantages to be derived from it in a very readable and admirably simple way.

(d.) *Promoting a healthy tone of literature and amusement among young men.*

In these days of universal education lads will read, and it is well they should read; but it is of the utmost importance *what* they read. When trying to interest them in good books we must not forget the best book of all. There can be no doubt that the Bible may be made most interesting to lads, but all men have not the gift of making it interesting. No man can be interesting without being interested. But a man may be deeply interested without being interesting, otherwise there would be no bores in the world. One man, speaking from his own experience, will say that all that is needed is careful and prayerful preparation; another will find that such preparation will not ensure success. Neither can any general rule be laid down as to the best *method* of conducting Bible classes. In some Branches, discussion on the subject matter of the lesson may prove helpful and useful, in others such discussion will only minister to the vanity of some pushing and ready-tongued member. At any rate the attempt to interest lads in the Bible should be made in every Branch. It may end in apparent failure for, as Edward Denison wrote in one of his letters on this very subject, "no man may deliver his brother, he can but throw him a plank."

In the Young Men's Friendly Society Conference at Birmingham last year (1886) the Bishop of Lichfield suggested that for the instruction of very uneducated lads who had no special desire to study the Bible, the magic-lantern might legitimately be used. Those who have only known the magic-lantern in past days, when the coarsest daubs did duty as slides, may be shocked at the suggestion. But in recent years there have been great improvements in the painting of slides, and beautiful reproductions of the best pictures may now be obtained for this purpose.

With regard to the other books which should be circulated among lads, good fiction (not merely nerveless stories of the "goody-goody" type), should find a place. It should not be forgotten that good fiction presents a truer picture of life than good biography. Good biography tells us of its hero's acts, good fiction tells us also of his thoughts and motives. The

Central Council endeavours to provide good literature for the members in *On Guard*, the increasing circulation of which shows that it has not failed in providing the kind of reading which lads like.

With regard to amusements, it is unnecessary to speak at length. Every one is now alive to their importance, and there are probably very few Branches which have not either a cricket, football or boating-club, and some have all these.

Lord Brabazon has pointed out that "Military Drill is often exceedingly popular amongst young men and lads, besides being conducive to health, a manly appearance and bearing, order, discipline, and *esprit de corps*."

For physical exercise in bad weather in Winter, portable gymnastic apparatus, which can be put up in almost any school-room in a few minutes, can be purchased at a very trifling cost. All that is required is that there should be a stout beam in the roof, in which a few large hooks can be screwed. Mr. G. Spencer, 52, Goswell Road, London (who supplies gymnastic apparatus for the London Board Schools) will provide ropes with ring and eye for hanging from these hooks, from 1s. a foot (according to thickness), and poles at 1s. 3d. a foot. It is surprising what an amount of healthy exercise and amusement may be got out of a climbing rope only seven feet long. When a couple of ropes can be provided lads will take the greatest delight in racing up them. Trapeze bars are a little more expensive—a good one will cost 7s. 6d., exclusive of ropes. Hand-rings cost 3s. a pair and can be attached to the same ropes that are used for the trapeze. Swinging ladders are 7s. 6d. a pair. For a high jump, an inch iron hook should be driven into the wall, three feet from the ground, and there should be a hook at every inch from three to five feet. A string, with one end looped over one of the hoops and the other held in the hand, forms the high jump. It is necessary however to put a handkerchief on the string, as otherwise it is not sufficiently visible. There should be a strict rule against wearing boots when the gymnastic apparatus is in use, and it may be well to have a few pairs of cheap slippers for use when jumping, as jumping with stockinged feet on boards may cause an awkward sprain.

Botanising and antiquarian excursions, pic-nics, flower-shows and industrial exhibitions will all be found to be both useful and attractive. The formation of Parochial Museums of Natural History and Antiquities, *strictly* limited to objects collected within the borders of the Parish, is highly to be recommended. Such Museums would eventually prove to be a most valuable acquisition to the Parish.

Town Branches.—When it is considered wise to draw up an attractive programme, and this may usually be done when the Branch has been in existence a few months, it will be found that a good Branch of the Young Men's Friendly Society involves

plenty of hard work. I have before me now the programmes of two town Branches, one in the North and the other in the South of England, which provide instruction or entertainment for every evening in the week. In the one there is a Bible class on Sunday afternoon, vocal class on Monday, short-hand class on Tuesday, drum and fife practice on Wednesday, instrumental class on Thursday, short service on Friday, cricket, knurr and spell or football (according to the season) on Saturday. In the other there is Bible class on Sunday, gymnasium class and Christy Minstrel practice on Monday, debate or popular lecture on Tuesday, gymnasium class and dramatic club on Wednesday, instruction classes on Thursday, string and brass band practice on Friday, and concert on Saturday. But out of a large number of programmes these are quite the fullest.

Many of our Branches have lectures and debates at regular intervals, and I am glad to see that Church History appears to be a favourite subject for lectures. Among other subjects which I have noted down are the following:—Magnetism and Electricity, History of the Steam Engine, Ireland and the Irish, Local History, Photography, Geology and the Bible, Weather Wisdom, Thrift, the Sun, British Birds, American Literature, Wellington, Livingstone, Gordon, Stephenson, Wesley, &c. A good magic-lantern, which can now be obtained for about £4 4s., is a great help towards making lectures attractive. Excellent slides to illustrate the subjects of the day (such as the life of General Gordon, the War in Egypt, the War in the Soudan, &c.), are continually being brought out, and may be hired from London, Birmingham, and other places, for a trifling sum. In many of our Branches debates and impromptu speeches seem to be very popular. The following subjects for debates appear in some of the programmes of town Branches:—The Sunday Opening of Museums, the House of Lords, the Extension of the Franchise, Disestablishment, Limited Monarchy *versus* Republicanism, Free Trade *versus* Fair Trade, Total Abstinence *versus* Moderate Drinking, Trade Unions, Press *versus* Pulpit, the Salvation Army, the Occupation of Egypt. Several town Branches have classes both for religious and secular instruction, and where it is difficult to find instructors, a system of teaching by correspondence has been established. The Organizing Secretary will send to any applicant a circular giving full particulars about these classes, which have met with a considerable measure of success.

In towns, where the wages of lads are often high in proportion to their needs, it is a great mistake to fix the subscription of members at too low a sum. If a Branch is crippled for want of funds it is impossible for it to have a satisfactory programme of work.

FRIENDLY SOCIETIES.

Country Branches.—In country parishes the methods adopted in town would be quite unsuitable. It is highly desirable to have a reading-room open every night, but that this is not essential is proved by the success of a small Branch in Norfolk, in a parish with only 250 people which has no reading-room at all. The mode in which this Branch has been worked, is recorded in a little pamphlet to be obtained from our Central Office, entitled "The Work of the Young Men's Friendly Society in Country Districts," by the Rev. C. R. Ferguson-Davie. In a small Branch in North Wales, the rooms are open on two evenings of the month only; from 6.30 to 7 the lads are taught singing from notes; from 7 to 7.30 there is secular reading or discussion; from 7.30 to 8 Bible class. This Branch is managed entirely by a lady. It will often be found in country parishes that ladies make the most successful Associates. As Mr. Ferguson-Davie says in his pamphlet, "They are quicker to detect the latent spark of good in a lad's disposition; they are more hopeful as to its eventually overcoming the evil; they are more ready to make allowances (shall I say, to find excuses?) for 'their boys,' if they for a time seem to fall away; and the lads *feel* this, and will more readily turn to such a friend with the tale of their troubles and difficulties, knowing they are not likely to meet with a harsh judge. And there are those who will take a word of reproof or warning meekly, and even gratefully, from a lady, who might resent it from a man, even though he was their own clergyman."

The Annual Branch Festival should be made a great institution, and if two branches can combine and have a cricket or football match, it will be sure to cause a great deal of interest, not only among the lads themselves, but also among their friends.

APPENDIX A.

FORM OF APPLICATION FOR MEMBERSHIP IN USE IN THE BIRMINGHAM BRANCH.

"I wish to become a Member of the Y.M.F.S. and I hereby promise to keep its Rules, to try to follow its 'Daily Counsels,' and to do my best to help forward the Society in every way that I can."

Name in full _____

Date of Birth _____

Home Address _____

Employment _____

Business Address _____

Introduced by _____

TESTIMONIAL OF GOOD CHARACTER.

Signed _____

Occupation _____

Address _____

To be filled up by the Secretary.

Date of Application _____

Date of Admission _____

Number _____

_____ Parochial Branch.

APPENDIX B.

ADMISSION FORM IN USE IN THE DIOCESE OF LICHFIELD.

Question. Do you desire to be admitted a member of the Young Men's Friendly Society?*Answer.* I do.*Question.* Are you willing to observe the rules, and to promote the objects of the Society?*Answer.* I am.*Question.* Will you endeavour, by the help of God, to live a pure and godly life, and to help others to do the same?*Answer.* I will.¶ *The Associate shall then take the young man by the hand and say to him :*

I admit you as a member of the Young Men's Friendly Society.

Hear the words of the Lord Jesus.

"A new commandment I give unto you, that ye love one another as I have loved you."

¶ *Let us pray.*

Lord, have mercy upon us.

Christ have mercy upon us.

Lord, have mercy upon us.

Almighty God and Father of us all, we pray Thee to bless us and keep us in all our ways; and bless all those who belong to this Society. Help us by Thy Holy Spirit to live like sons of God, loving and serving and pleasing Thee. Teach us to bear one another's burden, and to seek one another's good; for the sake of Him Who loved us and gave Himself for us, Jesus Christ our Lord. *Amen.*

O God, Whose blessed Son was manifested that He might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech Thee, that, having this hope, we may purify ourselves, even as He is pure; that, when He shall appear again with power and grea

glory, we may be made like unto Him in His eternal and glorious Kingdom; where with Thee, O Father, and Thee, O Holy Ghost, He liveth and reigneth, ever one God, world without end. *Amen.*

O Almighty God, Who hast knit together Thine elect in one communion and fellowship, in the mystical body of Thy Son Christ our Lord; Grant us grace so to follow Thy Blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which Thou hast prepared for them that unfeignedly love Thee; through Jesus Christ our Lord. *Amen.*

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

APPENDIX C.

TESTS OF A GOOD BENEFIT SOCIETY.

1. It ought to be registered, not merely certified, according to Act of Parliament.

Registration is however merely a negative test. An unregistered Benefit Society is not recognized by law, and its members have no remedy in a Court of Justice. Registration merely means that an association of persons has placed itself under the protection of the law of the land; but the certificate of registration does not vouch for the financial soundness of a particular club, nor does it even imply that the tables upon which the contributions paid by the members and the benefits paid to them are actuarially sound.

2. It ought to send once a year to the Registrar of Friendly Societies, 28, Abingdon Street, Westminster, London, S.W., an audited return of receipts and expenditure. By calling there a copy may be seen, or it will be sent by post for a few pence. This will afford particulars as to the receipts and expenditure, the treasurer and the nature of the security given by him, the amount of funds, and the investment of the money.

3. It should have a *graduated* scale of payments, so that, for instance, a man who joined at twenty-eight would pay more, and continue to pay more, than a lad who joined at eighteen. This is one of the best tests of a sound club.

4. It ought to be valued by a competent actuarial valuer once every five years, and should keep a copy of the valuation posted up at the meeting place of the club.

The importance of this periodical valuation may be illustrated by the fact that of 6567 societies, *all of them registered*, which were valued in 1880, no less than 5030 showed estimated deficiencies amounting in all to £5,155,816, while the remaining 1537 showed estimated surpluses amounting in all to £885,382.

5. It ought not to meet in a public-house. Some good ones do, but it is a bad plan, as beer and business do not go well together.

Adapted from two papers on Friendly Societies, by Rev. R. H. Hadden.

RULES FOR LOCAL BRANCHES.

1.—Associates to be Communicants of the Church of England; no such restriction being made as to Members,

2.—Honorary Associates to subscribe not less than 5s. per annum, Working Associates 2s. 6d., and Members 1s. All payments to go to the Branch Fund.

3.—Members to pay their subscriptions once a quarter to their own Associate, who will forward them at once to the Branch Secretary.

4.—Any Member neglecting to pay his subscription for six months will forfeit his Card and all the privileges of the Society.

5.—Honorary and Working Associates to send in their subscriptions before March 1st, to the Branch Secretary.

6.—All subscriptions and donations to be paid into the Post Office Savings Bank by the Branch Secretary.

7.—Any person wishing to become a Working Associate can be admitted by the Branch Secretary, subject to the approval of the next meeting of the Branch Associates.

8.—Any young man above the age of 13 can be admitted a Member by an Associate subject to the approval of the next meeting of Associates and Members.

9.—Meetings of Associates and Members to be held quarterly.

10.—The names, age, and address of each Member to be recorded by the Branch Secretary.

11.—Any Member changing his address to notify the same to his Associate; and when leaving the neighbourhood he must be transferred to an Associate in the parish in which he then lives. Should no Branch be formed, he must send his subscription twice a year to the Associate who first admitted him.

12.—The magazine *On Guard* should be taken in by all Associates and Members.

13.—If funds permit, a Festival of the Branch to be held. Associates and Members are also invited to join in the Annual Excursion of the London Branch.

14.—Recreation Rooms for the use of Members to be opened two nights a week, from 7.30 to 9.30.

15.—Entertainments in connection with the Society to be given on the first Tuesday in each month, commencing in September and ending in April.

16.—Other arrangements to be made as funds permit for the pleasure and profit of Members; *e.g.*, Cricket, Tennis, Football, etc. Such arrangements to be left in the hands of the Working Associates who form the governing body of the Branch.

17.—Any Member who, at a meeting of Associates and Members of his Branch, shall have been found guilty of conduct calculated to bring discredit upon the Society, may be publicly dismissed, subject to the approval of the Central Council.

18.—Associates are responsible for the character of the young men they admit as Members. In all doubtful cases a period of probation is necessary.

19.—Members leaving the Society from whatever cause, must return their Cards to their Associates.

20.—Members should try to live good lives, and to raise the tone of the neighbourhood in which they live by keeping faithfully the counsels on their Cards, the Associates working with them in the spirit of true friendliness.

Any further information can be obtained on application to the Branch Secretary.

A list of the publications of the Young Men's Friendly Society may be obtained on application to Hatchards, Piccadilly, London.

GUILDS,

OR COMMUNICANTS' UNION.

What is a Guild ? and of what use is it ? are two questions which may often arise from those persons who do not fully understand its aims and object.

The best answer surely will be found in such words as these : Church people need to be more united as brothers and sisters having common interests in spiritual matters, and a Guild helps to be this. Church people need to be more employed and made to feel that all parochial matters belong to them, as well as to their clergyman, and a Guild provides for this. In short, a Guild properly worked gathers around the clergyman an earnest body of church-workers, always ready to aid him when required, besides forming a far better Church Council or Board than any legislature can devise, inasmuch as harmony must reign, because the members are prompted by the true Spirit of Charity, being "*fellow-workers together with God.*"

If the name of Guild is an objectional one, then use "Union," or "Council," as the case may suggest.

The main object of a Guild is to bind the members together upon Church principles ; and if they so frame the rules of their particular brotherhood that no doubt on this matter can arise, they will find the Union their right hand friend in carrying out all Church work ; for in parochial matters, as in all others, "*Union is strength.*"

Every body of Church workers may profitably be formed into a Guild or brotherhood, to aid their clergy and each other in carrying out all plans for the good of the Church and the parish. Willing workers will be thus secured, and the various parochial institutions will receive personal attention from the laity, and surely this is a most important matter.

Our Dissenting brethren will here teach us the value of brotherhoods as a motive power towards carrying out all kinds of minor parochial work. One great point in their system is that they find employment for each new volunteer who joins their ranks ; and they at once make him of importance by requiring labour at his hands.

From the main body of the Guild may be set apart members to aid the clergy in District Visiting ; Singing in the Choir ; Bell-ringing ; Dorcas and Mothers' Meetings ; Management of Clubs and Libraries ; Sunday School teaching ; Temperance

and Missionary work ; Church decoration, etc., etc., besides entrusting to their care the Churchyard as God's Acre, and the mutual assistance at Burials so valued in country parishes. I do not here imply that the Churchyard should be given up by the proper authorities to the Guild, but that the latter may be made to interest themselves in keeping it in order, preventing unseemly behaviour by children, or attending to flowers and shrubs planted there.

The name of the Guild should be that of the Patron Saint of the Church in which the members meet together for worship ; and the Annual Festival, if any be kept, would thus fall upon the particular day set apart in the Calendar for that Saint.

Upon this festival new members should be enrolled, and admitted by the clergyman with a suitable form of service in the presence of all the members, who would thus be reminded of their own vows, duties and work taken up in past years for the Guild.

Again, the Guild is a great means of increasing the Communicants' roll, and promoting the regular attendance of members at the highest service of the Church.

Monthly meetings should be held for consultation, prayer and general work. In different parishes these will be conducted upon various plans, but it generally happens that meditation and prayer are united with instruction and friendly intercourse. It is not a bad plan to give up a part of this meeting to discuss Church questions in the form of a parish conference.

Few rules should be given to the members, but these should be strictly enforced : *e.g.*, It should be a fixed rule that members be regular communicants upon joining the Guild ; the habit of private and intercessory prayer, and daily reading of the Scriptures may be added. These rules should be drawn up with the view of making each member feel the responsibilities of his or her office, and by a good example to lead others to live holy lives, all working together for the common good of the Church and parish.

A small pamphlet or folded card should be drawn up for the use of members. It should contain the Constitution, Principles, Objects, Rules, Officers, Form of Service for Guild Meetings, Prayers, and other subjects of interest to the members. Any well formed Guild would supply a copy of their Manual for information.

Through the kindness of the late Rev. E. F. Alexander, Vicar of S. Paul's, Lorrimore Square, S.E., and Chaplain to the Lord Bishop of Rochester, I have obtained the following practical information of **The Communicants' Union for Prayer and Work**, in that parish. It is based upon that drawn up by the Bishop of Rochester during his successful work in S. Pancras Parish, and is certainly typical of its kind :—

COMMUNICANTS' UNION FOR PRAYER AND WORK.

"There is one Body and one Spirit, even as ye are called in one hope of your calling."

Established _____ 18 ____

CARD OF MEMBERSHIP.

No. _____

Name.

Address.

Admitted.

President.

Date _____ 188 ____

Text _____

N.B.—Members wishing to be removed from the Register of the Union for the ensuing year, should signify their wish to the President in the previous December.

RULES OF THE UNION.

1.—The Vicar of _____ is *ex officio* President of the Union. Applications for Membership should be addressed to him.

2.—Communicants at the Parish Church of _____ communicating not less than three times yearly, and sincerely desiring, so far as lies in them, to live for the glory of God and the advancement of the Redeemer's Kingdom, are eligible as members.

3.—No subscription is required, but each member will pay the cost price of the card of membership (2d.)

4.—The annual meeting will be held in _____. Monthly devotional meetings of the Union will be held on the last Monday in each Month, at 8.30 p.m., at the _____. Special subjects for prayer should be sent to the President by the Saturday before.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

OBJECTS OF THE UNION.

1.—To foster Church life in the parish, to promote a closer unity amongst us, to deepen the spiritual life of the people of God, and to sustain the faith of *young* disciples.

2.—Constantly to impress on actual communicants the holy and blessed privilege of *regular* attendance at the Holy Table, and judiciously to encourage timid but sincere believers to accept the invitation of their Lord.

3.—To provoke each other to love, and to good works.

4.—To stimulate in all of us the habit of Intercessory Prayer, and thereby to procure an ever increasing blessing for our parish and congregation, our personal relatives and friends, the Members of this Union, and the Church of Christ throughout the world.

"That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ."

"The night cometh when no man can work."

PRAYERS FOR OCCASIONAL USE.

I.—FOR PERSONAL NEEDS.

O blessed Saviour, measure and pledge of the Father's love, abide in me that I may abide in Thee. Give me the light, and the power, and the joy of Thy Holy Spirit. Make my faith much stronger. Give me to hate sin, and to trust Thy grace for conquering it. Clothe me with humility; and when I come to Thy Holy Table, give me to hunger and thirst after righteousness, that I may be filled. Amen.

II.—FOR FRIENDS AND OTHERS.

Name or Initials.	Subject of Prayer, etc. (To be written in <i>pencil</i> , at discretion.)

III.—FOR THE PARISH AND CONGREGATION.

O Lord God, who givest us the desire to pray, disappoint us not, but fill us with Thy Spirit. Clothe our pastors with righteousness, and make them ever wiser to win souls. Bless the parish. Strengthen all who work here for Thee, with devout and grateful joy. Reveal Thyself to many hearts in our congregation as a Reconciled Father; and let all who see us, acknowledge us, that we are the seed, which the Lord hath blessed. For Christ's sake. Amen.

(This prayer should be used every Sunday.)

HINTS FOR MEMBERS OF THE UNION.

1.—What are you *doing* for Christ?

2.—The secret of *abiding* in the grace of God is to grow in it.

3.—Let no *slight* cause break through your habit of regular attendance at the Lord's Table.

4.—The true *preparation* is in simplicity of faith, sincerity of purpose, and devoutness of heart.

5.—Always be *definite*, when you come to Communion, in your confession of sin, in your thanksgivings, in your requests, and your intercessions.

6.—Do not *measure* your blessing by the vividness of your feelings at the time, but by the promises of God, and His faithfulness in performing them.

7.—Remember the power of *influence*. We do what we are.

8.—After Communion be *watchful*. God is waiting to bless, Satan to tempt, the Church to use you, the world to judge you.

“Be ye therefore sober, and watch unto prayer.”

FORM OF APPLICATION FOR MEMBERSHIP.

N.B.—Where several Members in a family wish to join the Union, it will be convenient that the Head of the Family, or some one selected to represent the others, should apply in their joint names. It will save trouble if the price of the card is sent at the same time.

To the President of the

——— Communicants' Union.

I am a Communicant at ——— Church. I approve of the object of the Communicants' Union; will observe its rules, and endeavour to promote its usefulness. Please send me a Card of Membership.

Name _____

Address _____

To the Rev. _____

I.—PLAIN RULES FOR A COMMUNICANTS' UNION, OR GUILD.

1. Each Member shall be admitted by a short office arranged for this purpose, after one of the Monthly Meetings in the Parish Church—or at the Annual Meeting of the Guild Festival.

2. Each Member shall promise:—

(a) To be a true and faithful disciple of the Lord Jesus Christ.

(b) To practise regularly earnest prayer, both public, private, and intercessory as set forth from time to time at the Monthly Meetings.

(c) To read daily some portion of God's Word.

(d) To be regular in attendance at the Holy Communion and other services of the Church.

(e) To maintain love and friendship with his brethren.

(f) To aid the work of the Church, either as:—

A Sunday School Teacher; Member of the Choir; Helping Mission work; Visiting the Sick and Aged under the direction of the Clergy; Aiding in maintaining such Parochial Institutions as Clubs, Reading Rooms, Meetings, etc.

(g) To attend all Meetings of the Union, unless prevented through sickness, or some urgent cause.

RULES FOR THE GUILD OF ———

OBJECT.

To unite in a bond of Christian Fellowship, for mutual aid and encouragement, persons of both sexes, who, worshipping in the Church of ———, wish to lead a holy life.

Membership.

1. The Members of the Guild will be Communicants of the Church of ———.
2. The Probationers of the Guild will be those who being above twelve years of age are not confirmed, but desire to receive Confirmation.
3. The Guild will be governed by a President (who shall be the Incumbent of the Parish), two Wardens (the Warden of the Female Division to be called the Lady Warden); and if necessary, other officers.
4. No one will be eligible for admission to the Guild unless recommended by two Members, and approved by the President.
5. Probationers becoming Communicants will be admitted Members without election.
6. All questions as to rule or discipline that may arise shall be settled solely and finally by the President.
7. All Members and Probationers are bound to be watchful, not only as to their own lives and characters, but also to those of their fellow Members and Probationers.
8. Any Member or Probationer violating the rules, or living a life inconsistent with his or her Christian profession, will be liable to expulsion.
9. Each Member or Probationer will sign his or her name in the Book of the Guild, and be admitted by a special service.

RULES OF LIFE.

1. To say private Prayers regularly.
2. To say daily the Prayer of the Guild.
3. Members to receive the Holy Communion regularly, making diligent preparation for It, and special thanksgiving after It.
4. Members to communicate with special Prayer for the Guild on the Annual Commemoration of the Guild, or to send the reason of their absence to the President.
5. Members and Probationers to read over the Rules of the Guild on the Eve of the Annual Festival; and to examine themselves as to their observance of them during the past year.
6. To attend, if possible, Morning and Evening Service on all Sundays, and chief Holy-days, and to keep these Days holy.
7. To observe the Fast Days of the Church.
8. To be very reverent always in or near the Church, and to persuade others to be so too, and in particular
 - (1.) To say a Prayer privately before and after Service.
 - (2.) To kneel throughout the Prayers.
 - (3.) To join heartily in Responses.
9. To say Grace (at least privately) before and after every meal.
10. To avoid, as far as possible, all reading and pictures of an irreligious or immoral tendency, all unbecoming conversation, and bad companions; and when obliged to have to do with such, to pray earnestly for others and for self.
11. To undertake, with the sanction of the President, some definite and practical good work for the Church of Christ in the Parish of ———, by personal labour or almsgiving. *

* *e.g.*—Promoting Holy Baptism and Confirmation, especially by acting as Sponsors—teaching in Sunday, day, or evening schools—visiting parents of their school-children, as well as the poor and the sick—helping to bury the dead—circulating the Holy Scriptures, Prayer Books, Hymn Books, Tracts, &c.—guiding others in the observance of the Fast and Festivals of the Church—singing in the choir or among the congregation—assisting in the decoration of the Church for Festivals—acting as officers of the Church in maintaining order, promoting reverent conduct in the Church, and in all becoming ways furthering the due celebration of Divine Service—helping by giving or collecting money to restore or ornament their Church—promoting Home and Foreign Missions.

12. To avoid extravagance in dress and manner.

13. To attend if possible, the Meetings, which will be held regularly.

All who join this Guild should bear in mind, that by so doing they profess to be in earnest about religion, and they must therefore not be ashamed of their profession, but strive, by God's help, to keep free from all sin themselves, and to encourage by example and precept their fellows, and all with whom they live.

OTHER RULES OF A PAROCHIAL GUILD.

LAWS AND CONSTITUTION.

1. OBJECT.—(a) For the glory of God and for the glory of His Church.

(b) To originate and to carry on by organized and voluntary effort Church work in the parish.

2. CONSTITUTION.—(a) To be governed by a Council consisting of a Warden, Sub-warden, Secretary, Treasurer, and seven lay Members elected by the Guild.

(b) The Incumbent shall be *ex-officio* Warden. In his absence one of the assistant Clergy shall have the right to nominate to the offices of Secretary and Treasurer any Member of the Guild.

3. MEMBERS' RULES.—(a) To undertake some definite Church work in the Parish under the direction of the Warden.

(b) To use the Guild Collect daily.

(c) To attend regularly the monthly meetings.

(d) To communicate together on the 1st Sunday in each month at _____ unless absent from home or hindered by reason of sickness or other urgent cause.

4. ENTRANCE.—(a) That all communicants be eligible for admission (the limit of age being _____ years), upon signing the rules, but no new Member be allowed to vote till the age of 18 is attained.

(b) There shall be no subscription to the Guild excepting that Members will be expected to pay an entrance fee of sixpence on joining, which covers cost of Guild Badge.

N.B.—A box will be provided to receive any donation for Guild Funds, which will be devoted to some branch of Church work as the Guild may direct.

5. MEETINGS.—(a) That the regular Guild Meeting take place in _____ school-room on the _____ in each month at _____ for purpose of conference, prayer, and admission of new Members.

(b) That any Members being absent from three consecutive Guild Meetings without giving notice of inability to attend, shall be written to by the Secretary, and failing to obtain any reply by next Meeting, such Members' names shall be struck off the roll by the Secretary.

6. COMMITTEE OF MANAGEMENT.—(c) That the Guild Roll be called at _____ p.m.

(d) That no business be brought before the Members of the Guild except it has first been submitted to the Committee.

(e) That no fundamental rule of the Guild be altered except by calling a special Meeting of the Guild for the consideration of the same, and carried by a majority of at least two-thirds of those present.

A.—Another form suitable for Boys' or Girls' Unions is the following:—

SIX PLAIN RULES.

1. Say Nothing you would not like God to hear.

2. Do Nothing you would not like God to see.

3. Write Nothing you would not like God to read.

4. Go to no place you would not like God to find you.

5. Read no book or paper you would not like God to say, "Shew it Me."

6. Never spend your time in such a way that you would not like God to say, "What art thou doing?"

B.—Form of Card for a Children's Guild or Prayer Union :—



CHURCH.

CHILDREN'S PRAYER UNION,*

For Children under Nine years old.

"Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom."—St. Luke xii. 32.

Was admitted a Member

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Vicar.

"My little children, these things write I unto you that ye sin not."—1 St. John ii. 1.

PRAYER.

O Lord Jesus Christ, who for my sake becamest a little child, make me day by day more like Thee. Forgive me all I have said or done wrong, and all I have left undone. Bless my Parents and Friends, the Clergy and all who have joined the Prayer Union, and help us all to do something for Thee, and to show how children may serve Thee, for Thine own sake. Amen.

RULES.

- 1.—To say the Prayer every Morning and Evening.
- 2.—To be gentle, loving, and obedient to my Parents and Teachers.
- 3.—To learn two texts from the Bible every week, and say them to those at home, when possible.

"I write unto you, little children, because your sins are forgiven you for His Name's sake."—1 St. John ii. 12.

* By kind permission of Rev. C. F. Grant, Vicar of Aylesford, Maidstone.

Books suitable for use at a Communicants' Union :

1. **A Short Office for a Communicants' Union.** (W. H. Lead, Printer, Leicester.)
2. Bishop W. Walsham How's **Pastor in Parochia.** (Wells Gardner, Darton & Co.)
3. **Prayer for the Parish.** (Wells Gardner, Darton & Co.)

4. **Litany for the Parish.** By Rev. N. Keymer, Vicar of Headen, Notts.
5. **Heygate's Manual of Devotion.**
6. **Bishop of Bedford's Communicants' Manual.** (S.P.C.K.)
7. **Keble's Devotions for Holy Communion.**
8. **Imitations of Christ.**
9. **Jeremy Taylor's Holy Living and Holy Dying.**
10. **Nelson's Fasts and Festivals.**
11. **Keble's Christian Year.**
12. **Marriott's Hints on Private Devotion.**
13. **Church of England Sunday School Institute Card for Bible Reading Union.**
14. **Card for a Mothers' Union.** (Wells Gardner, Darton & Co.) *Id.*
15. **Form of Prayer for a Mothers' Union.** By Rev. J. Kyle, Greenwich.

With all the well-known Manuals for Holy Communion.

INFANTS' NURSERY AND DAY HOME.

In poor town districts the Infants' Nursery and Day Home for little children is of inestimable value to those mothers who have to go out to earn their daily living as charwomen, or to work in factories, so that wherever funds are available and a suitable house can be procured, the clergy will do well to add this parochial institution to their other good works.

Its advantages are many, and the expense of working is not very considerable, as only a matron and a child of fourteen years of age is required for the working staff, while a few toys and picture books, pictures for the walls, a box of building bricks (Richter's Anchor Bricks), some dolls, beds, or rather shelf-beds on the plan of bunks used on board ship, is all that is needed beyond the furniture of an ordinary living room.

1. The children are well cared for, kept clean and regularly fed.

2. The mothers being relieved of their little ones are enabled to engage in daily work for the support of themselves and families. (This is a great advantage to widows having young children).

3. Early training in church matters results from the Nursery Home, and the clergy and their lay visitors will attend regularly.

The following rules are here inserted by permission of the Rev. C. E. Brooke, Vicar of S. John the Divine, Kennington, S.E.

RULES OF THE INFANTS' NURSERY AND DAY HOME.

1. Children from the age of one month are received into the Nursery from 8 a.m. to 8 p.m., at the charge of 3d. per day, paid in advance: a fine of 1d. for each half-hour after 8.30 p.m. On Saturday the Nursery closes at 5 p.m.

2. Mothers are allowed to come for half-an-hour at noon, for the purpose of nursing their babies, who are under six months old.

3. Any person bringing a child must leave the name and address, also the address of the place where she is at work.

4. No children suffering from contagious disease, or coming from infected houses, can be admitted.

5. All complaints to be made to the Lady in charge.

6. Delicate Children are prescribed for by a medical man, who visits the Nursery.

DAY HOME.

Children over four years are provided with dinner and prepared for school, at a charge of 1½d.; they may also return to tea and spend the evening, for which 1½d. also is charged.

LAWN TENNIS CLUB.

INCLUDING RINGOAL.

A Tennis Club provides recreation for both sexes, and thus has the advantage of either the Cricket or the Football club. A portion of the cricket field may be specially laid down for this purpose.

The management of the Club should be vested in a Committee, and one Member elected as Secretary. A Captain should also be appointed for the purpose of handicapping, etc.

Expenses should be met by the annual or monthly subscription of the Members—sometimes so much per game might be charged, *e.g.*, 1d. each player per game—this is specially advantageous to defray the expenses of a new court of asphalt, or cinder, or even grass; such small additional charges are useful also for the occasional or regular tending of the ground.

Tournaments with prizes, or monthly matches, should be arranged by the Secretary with neighbouring clubs, or among the Members themselves. It is well to have one or more Club-days in the week, when Members living near would be almost sure to meet other Members to play them.

The Club should have its own colours: either in the form of a complete dress, or if not, a jersey or jacket, and if this cannot be managed a cap might be sufficient. The expense of dress, etc., to be, of course, borne by the individual Member.

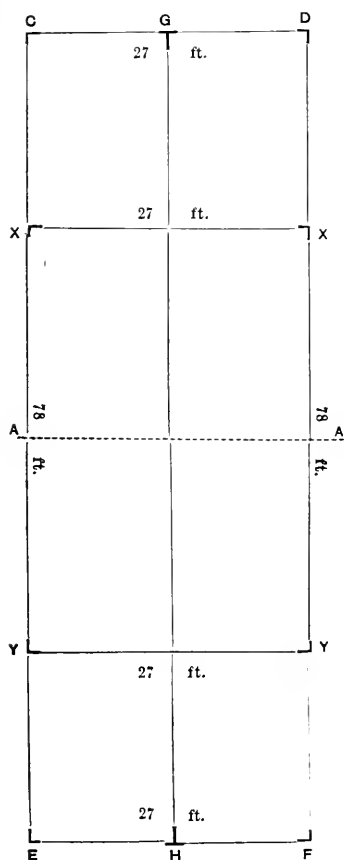
Courts should be at the use of Members by precedence; a book should be kept in which Members who wish to use a court at a certain time may enter their names for that time, the name of one Member of the set being sufficient to secure the court for his party. A rule of this kind sometimes prevents much misunderstanding.

Lawn Tennis may form a capital addition to the Young Men's Institute, or Parish Sports. Sets of the game may be purchased from any of the Cricket and Game Outfitters mentioned in pages 148 and 200, at prices varying from one to four guineas, but as the rackets are generally provided by individuals, the cost will be considerably below this sum, as only Straining Posts, Net, Pegs and Guy-ropes, are required beyond these. The Rules laid down by the Marylebone Cricket Club, and the All England Lawn Tennis Club are copyright, but these may be purchased in book form from the Outfitters. It may be of use to have the following correct plans and sizes of Courts for both Games.

PLANS OF COURTS.

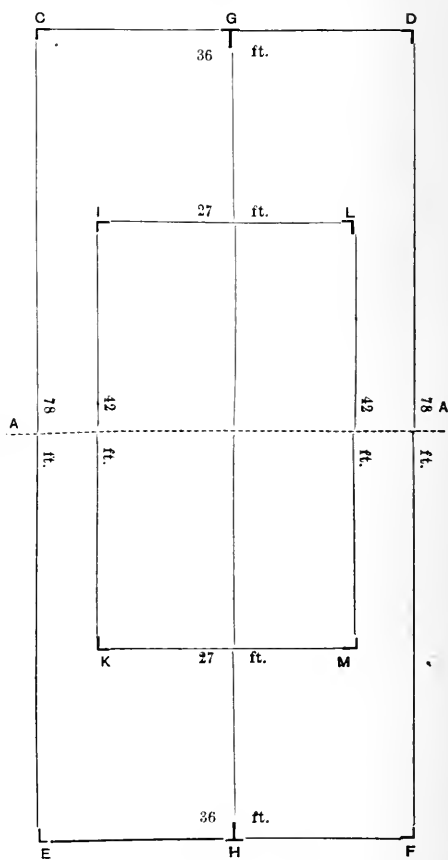
By permission of Lunn and Co., 41, St. Berners St., London, W.

PLAN OF COURT FOR THE
TWO-HANDED GAME.



Scale $\frac{1}{8}$ in. to a Yard.

PLAN OF COURT FOR THE
FOUR-HANDED GAME.



Scale $\frac{1}{8}$ in. to a Yard.

RULES.

1. The Club shall be called the "**LAWN TENNIS CLUB.**"
2. The Officers of the Club shall be a President, and a Secretary and Treasurer, who shall be *ex-officio* members of the Committee.
3. The affairs of the Club shall be managed by the Committee, who shall have entire control of the ground. They may delegate any of their powers to Sub-Committees. If any question shall arise on the ground, requiring immediate decision, it may be decided by such of the members of the Committee as may then be on the ground.
4. The Committee shall consist of eight members besides the *ex-officio* members. At Committee Meetings three shall constitute a quorum.
5. The Officers and Committee for the year shall be elected by the members at the Annual General Meeting of the Club.
6. The Annual General Meeting shall be held in the month of March. Seven days' notice of the day and place of meeting shall be given to every member.
7. A Special General Meeting shall be called upon the written request of members of the Committee, or of members of the Club. Such meeting shall be held within fourteen days after the delivery of such request to the Secretary, and seven days' notice of it shall be sent to every member specifying the object of the meeting.
8. The Annual Subscription for playing members, whether ladies or gentlemen, shall be . . . Such members shall be entitled to introduce as full members of the Club, without election, any other persons belonging to their family, and residing in the same house with them, on payment of an Annual Subscription of . . . for each additional member.
- 8a. Members of the Young Men's Institute, Reading Room or other Parochial Club are admitted free or upon the reduced payment of per annum.
9. Non-playing members of the Club shall pay an Annual Subscription of . . .
10. Any playing member may introduce friends, not resident in the parish, to the occasional use of the ground, upon such terms as to payment or otherwise as the Committee shall fix by a Bye-Law.
11. The Committee may admit any person not permanently residing in the parish to the use of the ground, for a limited period, at a subscription to be fixed by them.
12. All subscriptions must be paid in advance before the 1st May in each year. No member whose subscription is in arrear shall be allowed to enter the ground or attend any meeting.
13. New members of the Club shall be elected on Club days by ballot of the members present on the ground; one black ball in six shall exclude.
14. The names and addresses of candidates, with their proposers and seconders, must be forwarded to the Secretary, who shall post them on the ground ten clear days before they shall be put up for election.
15. Members wishing to retire from the Club must give notice of their intention in writing prior to the Annual General Meeting, otherwise they will be considered members of the Club for the ensuing year.
16. The power of expelling members shall be vested in Special General Meetings.
17. These Rules may be altered at any General Meeting.

RINGOAL.

DESCRIPTION OF THE GAME.

This New Game has been invented and patented by a Member of Keble College, Oxford, during the past winter, and Lunn & Co. 41 Berners Street, London, and Horncastle,

have been appointed Sole Licensees for its manufacture and sale.

It is admirably adapted as an adjunct to the arrangements of a Lawn-Tennis party, as it can be played on any piece of ground adjoining the Courts or elsewhere, no matter how uneven; and two sets can be played at the same time on a piece of ground the size of a Tennis lawn. The rules of the game, and the implements for playing, are simplicity itself; but although easily learned, there is unlimited scope for skill; and the game requires an amount of exertion not at first apparent, which renders it a most agreeable and healthful exercise. Like the popular game to which it aspires to be a consort, it can be played by both ladies and gentlemen, and furnishes abundant opportunity for the exhibition of all those graces which delight the onlooker in the annual contest at Wimbledon, for the Ladies' Lawn-Tennis Championship.

I have much pleasure in placing it here under the head of Lawn-Tennis, being a Companion Game.

Rules and complete lists may be purchased of Lunn and Co., at prices varying from three guineas. Other games, including Badminton and Croquet, may be also introduced with success.

LIBRARIES FOR THE PARISH AND SCHOOL.

As books are now so cheap, and there are several societies willing to make half price reduction grants, no parish, however small, should be without a library.

The Society for Promoting Christian Knowledge has done much to aid this good cause by making free grants of books or supplying at a reduced rate for this purpose, and a catalogue of books suitable for Lending Libraries (36 pages) with a form of application, may be obtained from the Secretaries, Northumberland Avenue, Charing Cross, W.C. The Religious Tract Society, 56, Paternoster Row, also publish a very complete catalogue of books adapted for Circulating Libraries, which they vote at half the catalogue price to schools and parochial use.

A library, to be successful, must, in the first instance, be well chosen; that is, it must consist of works simple enough to meet the wants of the people as well as being suited to their tastes and habits. For instance, a library for a town parish would require books of a different class from that of a village.

In the latter, well illustrated books of travel, natural history, and country life, would interest by being in their subject matter within the scope of the people's understanding and industries; whereas, in a town, works relating to trade, manufacture, and even politics may be introduced to advantage. The Committee will do well to consult "The Library Manual," by J. Herbert Slater, 2s. 6d. (Upcott Gill, 170, Strand, W.C.), for information about books, in drawing up their catalogue. The general catalogues of the leading publishers will also supply the names of recent publications, while the S.P.C.K. Year Book of the Church publishes annually a list of new books.

The tone of all books selected should always be carefully considered, and nothing allowed to be placed on the list that would in any way tend to lower the morals or undermine the religious principles of the readers. Novels should always be avoided unless they belong to such high class authors as Miss YONGE, CHARLES KINGSLEY, BULWER LYTTON, GEORGE ELIOT, SCOTT, DICKENS, or MISS EDGEWORTH. A good number of periodicals should be added each month to the list, unless these are already supplied through Reading Rooms. The best arrangement for a Parochial Library is the following:—Religious, Missions, Travels, History and Geography, Tales and Stories, Poetry, Books of Reference, Magazines bound.

The Church's Work both at home and abroad should be well represented, and care taken to select books on Temperance, Purity, etc., to give a healthy tone to the readers. For list of books see articles on these subjects.

A small payment, *e.g.*, 1d. each month (or weekly), should be made by Members, and this money should be reserved for a fund to purchase new books from time to time, rebinding, repairs, etc., etc. A good plan is to exchange a number of well-used books for a similar collection from a neighbouring library. This provides new material in a cheap way. As few rules as possible should be made, but these few should be strictly enforced upon Members. These should refer to regularity in exchange of books, fines for detention, payments made, and the careful custody of all books lent out to Members.

A list of books (numbered) should be kept by a Secretary, to prevent any being lost or destroyed. Once each week will be often enough to exchange books.

Fines should be imposed upon Members who either lose or in any way damage books lent to them.

A book should be kept for the purpose of entering names of books recommended by Members to be purchased, if the Committee approve of such books, as funds allow.

List of Magazines recommended for use in a Library:—
 Monthly Packet, 1s.; Ladies' Treasury, 7d.; Cassells' Magazine, 7d.; Quiver, 7d.; Our Work, 2d.; Banner of Faith, 1d.; Girls' Own Paper, 6d.; Leisure Hour, 6d.; Sunday at Home, 6d.; Friendly Leaves, 3d.; Animal World, 1d.; On Guard, 3d.; Church Bells, 6d.; Penny Post, 1d.; Home Words, 1d.; Day of Days, 1d.; Sunday Magazine, 6d.; Good Words, 6d.; Girls' Treasury, 3d.; Boy's Own Paper, 6d.; Church of England Sunday School Magazine, 6d.; Parish Magazine, 1d.; Christian Worker, —; Chambers's Journal, 6d.; Welcome, 6d.; Friendly Visitor, 1d.; Church Work, 6d.; Mission Field, 2d.; Net, 1d.; Temperance Chronicle, 6d.; Good Stories, 3d.; Eastward Ho! 6d.; English Illustrated Magazine, 6d.; Sunday, 3d.

RULES FOR A LENDING LIBRARY.

1. The Incumbent shall be the President, and the Assistant Clergy with the School Teachers, and a certain number of parishioners be elected a Committee. From this Committee a Secretary or Librarian, and a Treasurer shall be annually appointed.

2. Membership to be restricted to parishioners of—— All Members shall give their full names and address, to be put down upon admission in a book provided for that purpose.

3. Each Member shall pay per (week or month) for the use of the books. Such payments to be made in advance. By paying quarterly or annually in advance Members shall be admitted upon reduced terms of subscription.

4. All Books shall be exchanged, or renewed, each week on the appointed day and hour when the Secretary or Librarian shall attend for this purpose, but on no consideration may they be given out at other times.

5. Members are responsible for :—

(a) The safe custody of all books taken from the Library.

(b) The proper use of such books and their covers, *e.g.*, any damage done to a book to be paid for in full.

(c) The regular exchange or renewal of all books lent, under penalty of a fixed fine for neglect.

6. Members shall not sub-lend any book taken from the Library (*this enables the Secretary to recall any book at pleasure*).

7. New books shall be added each year, and old books rebound and repaired as funds permit.

8. The Committee reserve to themselves the right to withdraw any book from the Library Catalogue, should they deem it necessary to do so.

9. A copy of these Rules shall be pasted in each volume sent out of the Library.

10. The Secretary or Librarian shall keep a Register of (a) Payments; (b) Fines; (c) Books lent to Members.

11. Members may apply for any book in the Library they may wish to read, and the Secretary shall obtain, if possible, such a book by the week following the date of application.

12. A Register for Members to suggest suitable books shall be kept by the Secretary, and from this list the Committee may each year make any additions necessary.

N.B.—Two books are required for the Library. 1. A *Catalogue*, to consist of a ruled book with alphabetical index, every other line to be numbered consecutively, and titles of books entered under title of the work. If necessary, a cross reference can be made under author's name. Most ignorant people will ask for a book under its title, *not* the author's name.

2. *Day Book, or Ledger*. Each page should be numbered. Subscriber's name with address entered next the number, underneath; it should be so ruled as to leave a column for No. of book given out, a column for date, a column for when entered, a column for fines and remarks. The names of subscribers should be alphabetically arranged at end or commencement of book with No. against each.

One Shelf or Section of the Parish Library should be well filled with Devotional Books, for the use of the Sick and Aged of the Parish. Here Church Literature of a bright, earnest character, should be found for their use. Among others some of the following will be found suitable :—

1. **Homely Words for Life's Wayfarers.** (Skeffington.)

2. **Sermons for the People**, Vols. I. & II. (S.P.C.K.)

3. **Plain Words.** By the Bishop of Bedford. (Wells Gardner.)

4. **Scripture Readings.** By the Bishop of Bedford. (Wells Gardner, Darton & Co.)

5. **Links of Loving Kindness.** By Rev. G. Everard. (Nisbet.)

6. **Be Kind.** By L. C. Skey. (Skeffington.)

7. **The Ministry of Mercy.** By Rev. T. B. Dover. (Swan, Sonnenschien.)
8. **Bible Readings.** Rev. T. A. Cross. (Macmillan.)
9. **The Twilight of Life.** By Rev. J. Ellerton. (Cassell.)
10. **The Imitation of Christ.** By Thomas A. Kempis.
11. **The Christian Year.** By Rev. J. Keble.
12. **Devotional Commentary on the Four Gospels.** (Rivington.)
13. **A Devotional Life of Christ.** S.P.C.K.
14. **Bishop Oxenden's Words of Peace.** (Hatchards.)
15. **Bishop Oxenden's Home Beyond.** (Hatchards.)
16. **Bishop Oxenden's Cottage Sermons & Cottage Readings.** 2 Vols. (Hatchards.)
17. **Yoke of Christ.** By Bishop of Rochester. (Isbister.)
18. **Presence of Christ.** By Bishop of Rochester. (Isbister.)
19. **Good Stories.** (Wells Gardner, Darton & Co.)
20. **The Parish Library.** Edited by Canon Erskine Clarke. (Wells Gardner, Darton & Co.)
21. **Family Lesson Book.** Morning and Evening Readings. (Wells Gardner, Darton & Co.)
22. **The Sufferer's Guide.** By E. H. Mitchell. (Wells Gardner, Darton & Co.)
23. **The Christian's Course.** By Rev. T. May. (Wells Gardner, Darton & Co.)
24. **A Present Christ.** By Rev. J. Hasloch Potter. (Wells Gardner, Darton & Co.)
25. **Readings and Devotions to Mothers.** (Wells Gardner, Darton & Co.)
26. **Bedside Readings.** By Rev. F. Bourdillon, M.A. (S.P.C.K.)
27. **Services and Readings in Prolonged Sickness.** By the Rev. L. Tuttiett. (S.P.C.K.)

MAGAZINE FOR THE PARISH.

This may be made a truly useful organ of intercourse between the Clergyman and his people if properly managed. The first thing, of course, is to select a suitable paper for localizing in the parish. As there are several of considerable merit published, and each possesses special features for this purpose, it may be somewhat difficult to choose.

Among the best may be mentioned the following monthlies :—

1. **The Parish Magazine.** 1d. Edited by Rev. Canon Erskine Clarke, needs no recommendation, as it is already so well known as being the parent of all Parish Magazines.

To guide those who may be desirous of localizing this magazine, the Editor has compiled a pamphlet entitled "Hints on Localizing the Parish Magazine." Copies will be sent upon application to the Vicarage, Battersea, S.W.—*The Title is copyright.*

2. **The Banner of Faith.** 1d. Published by the Church Extension Association, 6, Paternoster Row, London, E.C.

3. **The Gospeller.** ½d. Mowbray & Co., St. Aldate's, Oxford.

Both the above are large in size, and printed in a good, bold type, suitable for aged people to read.

4. **The Net.** 1d. A Missionary magazine, published by Bemrose and Sons, 23 Old Bailey, E.C. is an excellent paper for distribution in the parish.

5. **Home Words.** 1d. Edited by the Rev. Charles Bullock, also is well suited for this purpose. Other magazines by the same Editor are **The Fireside** and **The Day of Days.**

6. **The Penny Post.** 1d. Messrs. Parker's excellent monthly holds its own among magazines of this kind, and always contains much that is interesting.

7. **New and Old.** 1d. Hayes and Co., 17, Henrietta Street, Covent Garden, W.C.

8. **Christian Progress.** 1d. is a magazine of help and encouragement in Christian life. Bemrose & Sons, 23, Old Bailey, E.C.

9. **The Dawn of Day** ½d. Society for Promoting Christian Knowledge, is a capital paper; well illustrated and specially adapted for parochial distribution.

10. **Echoes from Our Work,** ½d., is a new magazine issued

monthly. Its motto is "*For the Church of God*," and it forms a record of the work done by the Church Extension Association with a story and occasional papers.

Note.—It is sometimes a useful plan to localize one of the Mission papers, so as to interest the people in the Church's work among the heathen in our Colonies, or even in the great cities of our own land. For this purpose **Church Work: Mission Life** (Wells Gardner): **Church Missionary Record and Gleaner: The Mission Field**, etc., are suitable.

Where expense is the main consideration, either 9 or 10 will be found suitable, as they are published at one half-penny, so that in a large parish one penny would almost cover the cost of the paper with its cover of extra local matter upon it.

Several others might here be mentioned, but the above include most of the well-known papers of this class.

Special terms at reduced rates are offered with a view to aid the Clergy in localizing these magazines, and in some cases blocks are provided at a low cost (*about 10s.*) which admit of a drawing of the church being inserted, or if this be too expensive the space can be filled up with the name of the Parish as title, etc., and thus a neat and pleasing cover will be furnished for the magazine at little cost.

Another way is for five or six neighbouring parishes in a district to unite, and to purchase at wholesale cost the magazine. Each can provide a private wrapper and extra pages for local matter from their own country printer. The publishers will supply cost of block for cover of magazine. This is a saving, for the reduced price of the magazine helps to cover the extra expense of printing.

A third plan is for the parishes in a district to divide amongst themselves the space allotted for local matter, each taking its proportionate part in the payment of the costs of the whole, *e.g.*, one-third, one-fourth, etc., as the case may be. One strong objection, however, to this arises from the small space that can be allotted to each parish; thus it may be said the main object of a Parish Magazine is almost lost; for such an arrangement does not tend to interest the Church people in the good works of their own Parish.

A Magazine, to be really and solidly useful, must be restricted to a single Parish, under the direction of the Clergyman and his fellow-workers. Unity is destroyed where several parishes are provided for.

This brings us to the local portion, which is an extra matter to the Magazine, and generally forms the wrapper, with one or more pages added, according to the wants of the Parish. This part should be as concise and complete as possible. It should contain :—

Times of Services,
Notices of all kinds,
Hymn Lists for the Month,
Courses of Sermons,
Parochial Meetings,
A Monthly Kalendar,
Reports of Meetings,
Accounts of Clubs,
Local Events,
School News,

Baptisms,
Confirmations,
Marriages,
Deaths,
List of Church Officials and
Workers.
Secretaries names and ad-
dresses, and General Me-
moranda of Events.

With the January month, at the commencement of each year, a double number of pages may be added, containing Table of Church Fees, Rules of Clubs and Schools, Collections for the Past Year, Prize Lists of School Work, List of Church and Parish Officers, with a short address on the general events of the past year, and on the outlook of the year begun. This will be greatly valued by the Parishioners, who will soon regard the Magazine as a Directory of Parish Matter, as well as a bond of union with the Church Work of the year.

Where the Parish Almanack is also used, the Table of Events may be omitted, for its proper place will be in the space allotted to Local Matter there.

An occasional sermon, leaflet, or short address, will fit in well with this arrangement, upon those months when there may be little to record in the Church and Parish.

MINISTERING CHILDREN'S LEAGUE.

(FOUNDED BY LADY BRABAZON, NOW COUNTESS OF MEATH.)

BY MISS BLANCHE MEDHURST, *Hon. Sec., M. C. League.*

"Make use of me, my God,
Let me not be forgot;
Let not Thy child be cast aside,
One whom Thou needest not."

The beautiful old legend of Christopher, the Child-Bearer—tells how the kind, brave giant gladly bore the little one over the troubled waters, on his broad shoulders and knew not, till he reached the other side, that the ever increasing burden was the sweet Christ Child, to whom, then kneeling, he gave his heart and his life's homage.

The strong bearing the burden of the weak, and the dominion of the gentlest, smallest influences of Christianity over the roughest and greatest forces of mankind, and of the world, is here charmingly typified. And it is a divine truth now as in the far-off legendary days of old, that the influence of little things in good work for others is good, is holy. Let us take as an example that of a Society, called "The Ministering Children's League," The kind Baby, as some of its friends call it.

It was founded by Lady Brabazon in 1885; having for its object the training of the young in habits of unselfish activity, by a definite organization enabling them to be daily reminded of their duty to others, linking together little workers, so as to give them the stimulus of companionship, which is so needful to make their work bright and real. Founded and started in a prayerful spirit, each member was enjoined to use, every Sunday, the simple prayer on the beautiful card of membership :—

"Loving Father, make me like the Holy Child Jesus, a ministering child, loving, kind and useful to others. Teach me to feel for the poor and suffering, and may I be ready to do what I can to help all who need, for Jesus' sake.—Amen."

The tender simplicity of the prayer has guided the work of the League's promoters, who hope the Society may ever retain this characteristic.

ITS RULE IS:—

"That each Member of this League must try to do at least one kind deed every day."

ITS MOTTO IS:—

"No day without a deed to crown it."

Children of all ages, nations, and creeds are invited to join as

Members, paying no subscriptions, but buying their cards (6d. or 1d.); and Associates, grown people, each pay 1s. a year towards expenses of their local Hon. Sec. The words of the Foundress at the first meeting, Jan. 10, 1885, embody the idea of the gentle ministry expected of the little ones, and they best contradict any mistaken impressions as to the League's counter-influence for good on childish character, by developing self-consciousness, or by laying a burden on a youthful conscience.

Lady Brabazon then said :

"Ministering children are they who are kind, loving, and helpful, ready to comfort the sorrowful, cheer the sick, help the poor, and do in a small way the work which we think the good angels are sent to do for us. I say in a small way, because we must not expect to be always doing great things, but if we do just the little kindly deeds which come into our daily life now, perhaps we may one day be able to do that which is both great and good. Two loving little arms thrown round a sorrowing mother's neck, can do more to comfort her than all the gold and silver in this big world of ours, if it could be laid at her feet, and even a smile from a sweet childish face may cheer some sad hearts for weeks, months, nay, years. All of you here to-day have ten fingers to work with, and a warm heart to love with. Don't dream that you cannot be of use, that you cannot all be ministering children."

In 1885 there were but eight branches of the league in or near London. There are now seventy branches in the British Isles, whose members and associates are about 8,000, and 200 branches in all, with 20,000 members! The autumn of that year Lord and Lady Brabazon went to America and Canada, and then were started the branches over the sea which now number over 100. The league is also in the Colonies, India, West Indies, and Europe. The Central Secretary for America, Miss Emery, writes:—"The M.C.L. is growing in a peculiarly interesting way here. It seems to be growing of itself, or rather I should say, there seems to be a spirit within it which causes a quiet, natural, continuous growth. I am quite sure there is a good work before it, perhaps a better work than we have yet dreamed of."

It is in twenty-six states and territories of America. In the heart of Mormonland, Salt Lake City, is a branch, of which its Secretary, Mrs. Miller (sister-in-law of Bishop Tuttle), writes:—"It is composed of the children in the sewing class in St. Mark's Episcopal Mission School, a class of children who otherwise would never think they could do anything for others. They joined with loving eagerness, and we meet weekly, each member sewing upon some garment for the poor; they not only thus learned to sew, but have in their little hearts the wish to work for others."

From Canada a letter to the Central Secretary says:—"The M.C.L. has taken strong root and is doing well in Canada."

When Lady Brabazon visited Ottawa in 1885, Mrs. Lewis, the late lamented wife of the Bishop of Ontario, held a preliminary meeting at her house, and became first President; (the Marchioness of Lansdown is now M.C.L. President for Canada). As it was Mrs. Lewis's great wish to found a Convalescent Home for Children, Members and Associates have now started this good work in memory of this benevolent lady. A Flower Service was held last June at St. John's Church, Ottawa, the Church being entirely filled. The motto of the League was over the chancel in flowers.

The Canadian members desire to be considered simply as a branch of the M.C.L. at home, and this is very touching and encouraging to the home workers, and a good link in Imperial Federation.

In British Honduras, 100 boys of the League take charge of neglected flower-beds and gravestones in the churchyard.

In Gibraltar the Ven. Archdeacon Govett and the Chaplain of the Forces have started a branch of 200 Members.

An orphanage for destitute little ones is now being built in England, at Ottershaw, Surrey, to be supported by M.C.L. English Members, land and building a gift to the League.

It is evident therefore, to the unprejudiced reader, that the Society has already done good work, and is, with God's help, planning more, both spiritual and practical. In Ireland, poor peasant children have distinguished themselves (notably at Kelrysh Glebe) by their industrious zeal, their work in fir cones and specimens of household work, such as cooking, darning, mending, carpentering, etc., gaining prizes at a bazaar held for a Church Building Fund. So true is it that—

" Small service is true service whilst it lasts,
Of humblest friends bright creatures scorn not one;
The daisy by the shadow that it casts,
Protects the lingering dewdrop from the sun.

The Archbishop of Dublin, several English Bishops, and Cardinal Manning, also Nonconformist and Presbyterian Ministers, kindly approve of the League, and at its first Festival Service, held June 22nd at Christ Church, Lancaster Gate, the Bishop of Bedford preached to a mixed congregation of both Church of England and Nonconformist members. The offertory was for the M. C. L. Homes in Surrey.

Prayer linked with work has turned heavenward the thoughts and deeds of many whose earthly distinctions of creed, of caste, of country, would else have held them aloof from such fellow-workers.

The last development is the Gordon Division of the Ministering League for Boys in Public Schools and Colleges, so recently started (by the same foundress as the M.C.L.). There are as yet but a few branches. The first is that of Kingstown, Ireland, under the presidency of the Rev. W. E. Burroughs,

of the Mariner's Church, and this first meeting was addressed in September, of 1886, by Lord Brabazon, now Earl of Meath, whose eloquence roused the enthusiasm of his hearers. After mentioning some of the ways in which at home, at school, and in the outside world, they could follow the rule of the League, treading in the footsteps of the great man whose name their branch bore, and, better still, in the steps of Him Who came "not to be ministered unto but to minister," Lord Brabazon gave a brief outline of General Gordon's history, and invited those present to enrol themselves as the first knights of this holy brotherhood.

Another Gordon Division branch started soon after in a boys' school in London, and one at South Norwood, the Rev. Theodore Johnson, Editor of the PARISH GUIDE, kindly becoming Secretary; and one in the parish of "The Baby's" first friend, Rev. C. Ridgeway, Vicar of Christ Church, Lancaster Gate. The same rule and prayer in spirit, but altered in words to suit boy members and men associates, are on the handsome Gordon card, with a portrait of the hero in full uniform. The Hon. Secretaries are Lord Brabazon and Lieut. M. Smith, R.N., 83, Lancaster Gate.

The Gordon Division of Ministering League specially appeals to boys of a higher social standing, to help them to lead hereafter useful lives, and arouse them to a higher sense of their responsibilities.

ITS MOTTO IS :—" *With God and for others.*"

School boys are specially advised to use some of their too often wasted holidays and hours in making some articles suitable for poor homes or sick children, or for hospitals.

This idea of the Gordon Division is of great importance to our rising manly generation of the upper classes, and should be earnestly promoted. The name of England's last warrior saint suggests grand possibilities of unselfish chivalrous devotion in practical care for others, and Lord Brabazon's speech at the first meeting clearly indicates the spiritual lines on which this branch of the League should be worked.

At the first meeting in January of this year, of the Christ Church, Lancaster Gate branch, the boys were eloquently addressed by Mr. Egmont Hake, Gordon's cousin and biographer, and also by the Rev. J. P. Wright, of Oldbury Rectory, Bridgnorth. "Others before self" was the text of their speeches. The Vicar also spoke to the boys in a vigorous earnest appeal to them to rouse themselves from selfish inaction, and the constant waste of their pocket-money on "tuck shops," to thought and action for less fortunate lads, who would be glad to play with their old bats and balls, and still more glad to have new ones. A good number joined. All Ministering Children's League and Ministering League meetings open and close with prayer and hymn singing. The special Ministering Children's League hymn is 244 in children's hymn book (Rivingtons).

"Now," concludes the old legend, "when Psychicus first began to serve Cosmos, the great King, he saw him bow to an old man in a brown habit, because he was a saint, and he left him for Orphis the serpent, and was bound willingly in iron chains behind its car. But Orphis paled at sight of the Cross, and Psychicus left him, though with much trouble, as the bonds had eaten into his flesh. Then, dwelling in a hermitage beside a ford, he awaited his master

"Then it was that the strong man carried the Holy Child over the water and became his servant. . . So Psychicus, now called Christoferos, bore others' burdens ever after in obedience, to the only true Master"

Even so the Ministering Children's League (with its Gordon Division), appeals to our boys and girls, and even to our very little ones, to enrol themselves in their earliest years under the only true banner ; to become Christ-bearers and Cross-bearers for that dear Holy Child who cries to them, "Carry me across!" in the voice of every miserable forsaken child of earth, trembling by the troubled stream or sinking in the muddy pools of life! God grant they listen and respond!

Note.—All enquiries about the League to be sent to 83, Lancaster Gate.

I. MISSIONS PAROCHIAL.

BY THE REV. NATHANIEL KEYMER, *Rector of Headdon, Notts.*

What is a Mission?—An extraordinary effort on behalf of souls, undertaken with special prayer for the guidance and blessing of the Holy Spirit, and lasting for such time as the particular circumstances of the place require and allow.

The purpose of a Mission.—The glory of God in the renewal of God's image and likeness in man as a moral responsible agent (S. Athanasius), involving the conversion of sinners, the awakening of the careless, the instruction of the ignorant or erring, and the strengthening of the faithful.

"Missions are most *useful* in towns, but most *necessary* in the country."

When to have a Mission.—*Only* when the Holy Spirit seems clearly to indicate His will for a particular parish.

Combined Missions, whether in a town or a Rural Deanery, gain additional power in some ways, but parishes are sometimes drawn into a general Mission that are not really ready for a Mission, or that are unable to find a suitable Missioner.

The best time for a Mission is from October to Lent. For country parishes, April, May and June (before hay-harvest), are good months. Moonlight is of importance in many parishes.

The work of a Mission.—A Parish Priest who thinks of having a Mission must be prepared to work hard in getting ready for the Mission, and still harder when it is over, in holding, teaching, and building up the souls that will have been influenced by the Mission. "No Mission can have more than a passing influence, where there is not a steady consistent work kept up by the parochial clergy."

PREPARATION FOR A MISSION.

The Missioner—The selection of the Missioner.—The greatest care should be taken to secure one whom by personal or thoroughly trustworthy knowledge the Parish Priest believes to be well fitted for dealing with his own parish. There should be clear and frank understanding between the Parish Priest and the Missioner on doctrinal matters, that they may be in thorough accord throughout on all essential points.

The Missioner when chosen must be thoroughly trusted, and left free to work in the ways which the Holy Spirit, and his own or others' experience have taught him.

Diversity of Gifts.—In every Mission there is a need of (1), *Preaching* to awaken those who are living in sin or indifference; (2), *Teaching* for those who need conversion from ignorance or unbelief, as well as for the building up of the faithful. In a small place, where only one Missioner is engaged, it is essential that he should have both these gifts; where two or more are engaged, they should be chosen with a recollection of the diversity of gifts, and their work arranged accordingly.

A List of Missioners is given in the Year Book of the Church of England.

Announce the Mission.—As soon as the purposed Mission has been arranged, it should be announced by the Parish Priest in the Magazine, in a special sermon in the Church, and in a brief letter which should be left at every house in the parish; *e.g.*, S.P.C.K. Home Mission Tract, No. 3.

The Bishop's consent and blessing.—This should *invariably* be asked for, as it is of the *essence* of Mission. The letter from the Bishop giving his permission to the Missioners, and his blessing on them and on the Mission, should be printed.

Letter from the Missioner.—A brief letter from the Missioner, with a request for the people's prayers, might follow or accompany the letter announcing the Mission.

The preparation of Prayer.—This may be begun many months before the Mission.

Intercessory Prayer Meeting.—The Communicants and regular attendants at Church should be invited to attend a Service of Intercession, which should be held once a week, after some week-day Evening Service; *e.g.*, Litany for the Parish, in "Help to Intercession" (Mowbray,) 3d.; S.P.C.K. Home Mission Tracts, No. 21; or, Litany of Intercession in Durham Mission Hymn Book, 127.

Preliminary visit of Missioner.—The Missioner might make the commencement of the Intercessory Meetings an opportunity for a preliminary visit, when he would address the workers, &c.

Box for Intercession papers should be placed (locked,) with a slit in the lid, near the Church doors, and the people should be invited to write and place in the box any petitions which they may wish offered; no name need be signed on the papers, and the parish priest should see before they are read aloud that they are judiciously worded.

Daily Prayer.—The people should be also urged to pray daily both in family and in private prayer for God's blessing on the Mission; *e.g.*, Durham Mission Hymn-Book, p. 4.

Children's Prayer.—The children should be taught the shorter of the two collects referred to above, or this: "O Heavenly Father, send Thy Holy Spirit upon us all, and bless the Mission, for Jesus Christ's sake. Amen."

A Day of Intercession might be held some time before the Mission.

The immediate preparation.—The active work of preparing the people generally may be begun from six to eight weeks before the Mission.

Volunteer Workers.—A meeting should be called of all the men and women who are able and willing to help *in any way* in preparing for, or carrying out the Mission.

District Visitors—Supplementary.—District visitors should be requested to take as many helpers as they may require, so that they can assign to each supplementary visitor from eight to twelve houses or families. The district visitor will be responsible for the distribution of tracts, notices, &c., to the helpers, and will still retain the general supervision of the district. This will get over any difficulty which might be felt by the district visitor at giving up any part of the district, or by the people in having removed from them at such a time one whom they had learned to love.

N.B.—*Men* will be found *very useful* for evening visiting, and their visits will often have great influence.

Tracts, Leaflets, &c.—Much may be done to interest the people and spread information about the Mission by a judicious use of appropriate tracts and leaflets. Care should be taken not to overdo this. A list of Home Mission Tracts can be obtained from S.P.C.K. The best are the following:—

“The Coming Mission.” Horsley.

No. 67. A Mission; what does it mean? E. Wordsworth.

No. 47. The Master’s Call; whom is it for? H. Fawcett.

No. 2. What can I do to help the Mission?

No. 75. Hints to Lay-helpers.

Why do you want me to come to Church? By Rev. T. Johnson, Ed. (“Banner of Faith” Office.)

Also “Come to the Mission.” (Mowbray.)

Mission Tract Series. By the Rev. Ernest Boys. 1s. 3d. per 100; or 10s. per 1000. (Bemrose.)

1.—Mission Texts. For use and distribution during a Mission. Price 2s. per 100. (Bemrose.)

2.—Mission Cards, for hanging up. 9 in. by 12 in. A Text and Verse daily for the Mission Week. Printed in Two Colours. Price 2d. each; 1s. 8d. per doz.; 10s. 6d. per 100. (Bemrose.)

3.—The Mission Ended. Thoughts for Mission Workers. Price 4d. per dozen; 2s. 6d. per 100. (Bemrose.)

Mission Hymn Book—This should be selected about six weeks before the Mission, and the congregation should be

invited to remain in church on Sunday evenings after the service to practise the mission hymns. This will be found to interest and attract many. The Hymn-Books which have been most in demand the last few years are: 1. *Hymns for Parochial Missions*, by the Rev. Hay Aitken. 2. *The London Mission Hymn-Book*. (S.P.C.K.) 3. *The Durham Mission Hymn-Book*, edited by the Rev. Canon Body, D.D. (Griffith & Farran). 4. *Church Militant Hymns*, by Rev. Gerard M. Mason (Church Printing Co.) 5. *Special Mission Hymns*, selected by the Rev. W. Hay Chapman, and the Rev. Sholto D. C. Douglas. Enlarged, 135 Hymns, large type. Music, 1s. 6d. Words only, price 1½d.; limp cloth, 2½d. (Bemrose.) 6. *Hymns for Special Services and Prayer Meetings*, consisting of "Special Mission Hymns," and fifty-two additional Hymns, intended to meet the wants of Prayer and Special Meetings. In paper covers, 2d.; in calico cloth, 3d. (Bemrose.) 7. *Supplemental Hymns to Popular Tunes* (Music and Words), by the Rev. Edward Husband. Price 1s.; cloth limp, 2s. (Bemrose.) 8. *Lichfield Church Mission Hymn Book*. 140 Hymns. Compiled by the Rev. Canon Lester, M.A. Music, 1s. 6d. Words only, price 1½d. each; cloth limp, 2½d. (Bemrose.)

All these books have special tunes published for them. The Durham Book contains much useful matter in addition to the Hymns.

Mission Choir—A Mission Choir should be formed to supplement the ordinary Choir of the church in the street processions. They should be scattered about the church in small bands to lead the singing.

Employers of Labour—Call upon these, take notices of the Mission Services, ask that they may be put up in the works, and ask permission for the Missioner to come and give an address to the work-people. Sometimes employers will give a quarter of an hour of work time for an address on one day early in the Mission, some cannot afford to do this. Then the last quarter of the dinner-hour, or the latter part of the breakfast half-hour may be well used in this way.

Such addresses should be arranged as *early* in the Mission as possible, as those influenced or interested may be led to the Mission Services, and the men have time to invite the Missioners to come again.

Shopkeepers.—In some places the Shopkeepers have by general consent closed their shops at 7.30. or 8. p.m. (except Saturdays), to enable their employés to attend the Mission Services.

Rescue Work.—If any of this work is to be attempted in the Mission, it must be undertaken with the greatest care, and the

advice should be sought beforehand of those clergy who may have had special experience in this work.

Large Bills, giving notice of the date of the coming Mission, should be posted about the parish.

Local Papers.—Get the Editors of the local papers to insert a short notice of the coming Mission.

List of the Services.—On the Sunday before the Mission a printed list of the Services during the Mission should be distributed throughout the church, and on the other side of the paper a brief letter from the parish priest, urging the people to avail themselves of the coming opportunity. The paper should also be left at every house in the parish, and exhibited in shop-windows, &c. Great care should be taken to make this paper very clear.

Printing.—All printing in connection with the Mission should be done in clear, good type, not too small.

Useful Books.—"Getting ready for the Mission," (Griffith & Farran), 2s., contains much useful information, especially specimens of bills, list of Services, &c. "Practical Hints for Parochial Missions," by Horsley & Dawes (Mowbray), 3s. 6d., is most valuable.

Expenses of the Mission. What are they?—Tracts, leaflets, and printing, the additional lighting, heating, and work in the church. The travelling expenses of the Missioners. The cost of providing for the Sunday Services in the parishes of the Missioners; also Mission Memorial Cards.

How can they be met?—By having a *large and get-at-able* box near the door, with a large card above, "For the expenses of the Mission." In *some* parishes by a special subscription or guarantee fund, by the offertories on the Sundays, by the sale of Mission Hymn-Books.

N.B.—No offertories at the week-day Mission Services. Grants may sometimes be obtained from the Parochial Mission Fund of the Additional Curates' Society, and from the Church Parochial Mission Society, also of Tracts from S.P.C.K.

CONDUCT OF THE MISSION.

Arrival of the Missioner.—He (or they) should be met at the station (by the Churchwardens, if possible) and taken at once to the church where the Vicar should receive him, and a few prayers should be said by the Vicar.

Reception of the Missioner.—This should take place in the evening, when a good congregation will be gathered. A

Form of Service is provided in the Durham Mission Hymn Book, also one may be obtained from Rev. Bayfield Roberts, Elmstone Vicarage, Cheltenham.

Domestic.—Arrange the hours of meals during the Mission so that they fit in *conveniently* with the hours of the Services. Let all the arrangements of meals be *very punctually* adhered to. Do not keep the Missioner up late *unnecessarily*. See that the Missioner has a quiet and warm room *always* at his disposal, where he can be undisturbed, and prepare for his addresses.

Duration of the Mission.—A Mission should *certainly* include two Sundays, ending on some week-day after the second Sunday. Thirteen or fourteen days will be found to be *most* useful.

MISSION SERVICES.

Scheme of Mission Services.—It would not be advisable, or even possible, to attempt all the following in every parish, but selection might be made of such as are practicable. The times, of course, are only given by way of suggestion.

Friday, October 14, 1887.—8 p.m. Reception of the Missioners, and an Introductory Address.

Saturday, October 15.—Quiet day for the Missioners, Parochial Clergy, Church-workers, Communicants, etc. 7.30 a.m., Holy Communion, with an Address; 10 a.m., Matins, with an Address; 12 noon, Litany, with an Address; 3 p.m., Litany for the parish, with an Address, or Litany of Intercession (Durham Book, 127); 7.30 p.m., Evensong, with an Address; Or, the morning services might be confined to the Missioner and Parochial Clergy, and the Church-workers invited to come in the afternoon.

Sundays, October 16 and 23.—7 a.m. and 8 a.m., Celebration of the Holy Communion; 11 a.m., Matins, Litany, and Sermon; 2.30 p.m., Address to children; 3.30 p.m., Sermon for men only, in church; 3.30 p.m., Address to women, in the school; 6.30 p.m., Evensong and Mission Sermon, followed by an Instruction.

Week-days, from Monday, Oct. 17 to Thursday, Oct. 27.—7.30 a.m., Holy Communion, with short Address; 9 a.m., Instruction for children; 10.30 a.m., Matins; 11 a.m., Intercessory Meeting; 11.15 a.m., Instruction on the Spiritual Life; 3 p.m., Bible Instruction; 5 p.m., Evensong; 7.30 p.m., Mission Sermon, followed by an Instruction.

Friday, October 28.—Conclusion of the Mission, 5 a.m. and 7.30 a.m., Holy Communion, with an Address.

The Quiet Day.—If several parishes are taking part in the Mission, this might (if convenient) be held in some central church, and be conducted by one of the Missioners, or by the Bishop.

The Daily Offices.—Matins and Evensong should *on no account be omitted* during the Mission; they should be said at the usual hours or altered so as not to clash with the times most convenient for the Mission Services.

The Sunday Services.—These should be *unaltered* save by addition.

A Small Table should be placed near the door of the church, with paper, pencils, papers of services, and appropriate tracts.

Children's Service.—In some parishes, 5.30 p.m. has been found better for this on week-days than 9 a.m., as many children from private schools will come at that time.

A Black Board is most useful near the door for writing up plain notices. A board (4 ft. by 3 ft.) and easel can be obtained at the National Society's Depository for 18s.

Notes of Instructions.—It has been found *very helpful* to many if the Missioner writes up day by day on the board a brief outline of his Instructions, or an outline of each day's Instructions might be printed and given away. Those persons who can do so should be recommended to take notes of the Instructions.

Notices of the Services, etc., should be given out with great clearness by the preacher from the pulpit, before the commencement of the sermon.

Meeting of Missioners and Parochial Clergy.—A Meeting should be held daily (early in the day) for united prayer, for consultation, and for making any necessary arrangements.

Intercessory Prayer Meetings should be held daily (it will probably be found necessary to omit this on Sundays). Part of the "Litany for the Parish," or the "Litany of Intercession," mentioned above, may be used, followed by the special petitions which may have been placed in the box for Intercession.

Addresses to Church Workers.—Care should be taken to arrange a special Address to each separate class of workers, *e.g.*, Choir, Ringers, District Visitors, Sunday and Day School Teachers, etc.

Instructions for Men.—It has sometimes been found very useful to give a special Instruction for Men on one or two evenings. If this is given after the general Instruction, the scheme of Instruction is not broken.

The Missioners—Letters, Interviews, etc.—The box for Intercessions should also bear in plain type, "Letters for the Missioners." Notices should also be placed near the doors of the church that "The Missioners may be seen in the church or vestry after any of the Mission Services for spiritual advice, etc." The Missioner should always remain in church for

some time after the evening Mission Service. Even if none come to see him he will be glad of the time for his own devotions.

A Procession in the Streets for an hour on all fine evenings before the Mission Service is very good, for: 1. It advertises the Mission. 2. If reverently conducted, it impresses the people. 3. It draws some to the services who would not otherwise come. 4. It causes some to listen to the preaching who will not come to the church. The greatest care should be taken in the arrangement of the procession. The choir should wear their surplices and skull caps or college caps. As many men as can be got should accompany the Choir. The Choir should walk in the centre of the procession. Lanterns should be carried on poles on either side of the Choir. The procession should move slowly, and with great attention to quiet and order, singing a Litany. The procession should start from the church, after a few special prayers, and return to the church a few minutes before the commencement of the Mission Service.

Pastoral Visiting.—The Missioner's work in the church will not allow him much time for this; he should be taken early in the Mission to any special cases of sickness, etc.

Tracts, etc.—Every Missioner has his own ideas as to whether or not many tracts should be given away during the Mission (some have found them very distracting); the following, however, may be considered essential:

“Questions to ask myself.” (Mowbray.) 2s. per 100.

“My Resolution.” (S. Richards, Bath St., Nottingham.) 9d. per 100, post free.

Bookstall.—This should be provided at some stationer's near the church or in the school, and appropriate books of devotion and spiritual reading should be exhibited there, as many who have been negligent about their devotions hitherto will be glad to provide themselves with some suitable book.

Order in the Church.—The Churchwardens and Sidesmen (and other helpers if necessary) should have certain parts of the church assigned to them, where they should be responsible for seating the people, seeing that they have Hymn Books, etc. Oil all the door hinges and latches before the Mission.

Lighting the Church.—The church should be well lighted for the Mission Service at night.

Warming the Church.—Take care that the church is kept well warmed throughout the Mission.

Mission Resolution.—This is of vital importance to all as being the best means of fixing the result of the Mission in the life of each person. An excellent paper, “My Resolution,” referred to above, should be distributed towards the end of the Mission.

Mission Resolution Card.—A small card, $4\frac{1}{2}$ inches by 3 inches, should be provided thus :—

<p>[Name of Church.]</p> <p>IN the Name of the Father, and of the Son, and of the Holy Ghost. <i>Amen.</i></p> <p><i>In thankful remembrance of GOD's mercies to me in this Mission, I resolve by His help,</i></p>

on which the Missioner may write the Resolutions of such as may come to him for advice and help, and may sign it with the person. This card should never be given away blank, but only to such as come for help in making their resolution to the Missioner or to their own clergy who should sign it.

Mission Questions.—Home Mission Tracts, No. 73, S.P.C.K., useful for finding out the names of those who wish to be prepared for the reception of either of the Sacraments, &c.

Mission Memorial Card.—An excellent card for general distribution at the close of the Mission can be had from S. Richards, Bath Street, Nottingham, at 4s. per 100, or specimens may be had from Mowbray, Oxford.

THE CLOSE OF THE MISSION.

Thanksgiving Service.—The service on the last evening of the Mission will be a thanksgiving to God for His blessing on the Mission. The following order of service will be found appropriate—the numbers refer to the Durham Book :—Processional Hymn, 80 or 70; Prayers; Hymn 87; Sermon; Hymn 84 or 18; Instruction; followed by renewal of Baptismal Vows, 136; Hymn 97 or 75; the General Thanksgiving; Collect for Easter Day, &c.; Hymn 4 or 121, or Te Deum 130; the Blessing; Recessional Hymn, 84 or 109.

Distribution of the Mission Memorial Cards.—This will take place either (1) during the singing of one or more hymns after the instruction; or (2) at the conclusion of the service (after the choir has left the church), the Missioners standing at the chancel step, and the people coming in order and receiving the cards at their hands.

Concluding Celebration of the Holy Communion.—This will be the last service of the Mission on the morning following

the Thanksgiving Service. One of the celebrations on this morning should be arranged early (say 5 a.m.) for those who have to go to work.

AFTER THE MISSION.

"However valuable Missions may be, their value is comparatively lost if the impressions made by them are not followed up by careful, diligent, and competent handling of the people by the parochial clergy."

Results of Missions.—These cannot be tabulated. Some are deceptive; many, naturally, are unknown. The following may, however, be mentioned as some of the results which the parish priest may reasonably look for, and which he must be prepared to follow up.

1. A deepening and strengthening of the spiritual life of the Communicants.
2. A desire on the part of many for preparation for Confirmation and Holy Communion.
3. A desire on the part of some for individual spiritual advice and guidance.
4. The bringing in of some who have been separated from the church by prejudice, misbelief, unbelief, indifference, or an evil life.
5. A desire on the part of many for Instruction (teaching) on the doctrines of the church as distinct from preaching.
6. A development of hostility on the part of those who are opposed to the truth, on account of this fresh manifestation of the life and power of the church.

Scheme of Work.—Be quite clear as to the scheme of work to be carried on after the Mission. Do not multiply work unnecessarily. Do not attempt more than the staff of parochial clergy may reasonably hope to be able to carry out. Look after those who have been "pricked in their heart," but have not yet asked, "What shall we do?" Acts ii. 37.

Bible Classes, Guilds, etc.—The end of a Mission is a good time for forming Bible Classes, Societies, or special Guilds for the promotion of temperance or purity, or for holding together men, boys, or girls. The parish priest would confer with the Missioner about these, so that the Missioner might speak of them and encourage persons to join them. Most of them might be managed by laymen under the direction of the parish priest.

Mission Communion.—Form a special class for the instruction of those who wish to return to or to make their first Communion. It is most important that those impressed in the Mission should not make an impulsive Communion. Have a "Mission Communion" for all these six or eight weeks after the Mission.

Instruction for Communicants.—Have a monthly devotional meeting for the Communicants, with an Instruction.

Resolution Cards should be carried by the parish priest for a long time after the Mission, and, in his Pastoral Visiting, he should endeavour to lead all who have been brought under the influence of the Mission to make some simple but real Resolution, if they have not already done so.

Spiritual Counsel, etc.—A notice should be placed on the notice board. “The Vicar will be in the church on Friday evenings from 7 to 8 to see any person who may wish for spiritual advice, etc.”

Intercessory Meeting.—This should be continued on one night in each week after the evening service, or other suitable time.

The Missioner.—The people should be urged to pray for the Missioner and his work in his own parish, and particularly when he is known to be preaching another Mission elsewhere.

Anniversary of the Mission.—This might take the form of a Quiet Day for the Communicants, etc., concluding with a sermon to all at night.

MISSIONARY WORK.

A. FOREIGN. B. HOME.

Under this head falls the many departments of interesting church work in Home or Foreign Missions. It is a work peculiarly adapted for the service of lay co-operation, giving ample scope for labour and personal attention in its various aspects. Thus Missionary meetings may be held once or twice each year beyond the special services in church for this object. A winter meeting in the schoolroom, where the people are invited to take part in a special form of service, such as the Litany for Missions, S.P.G., or any other, followed by an address if possible, given by a deputation who has laboured in the Mission field, forms a pleasant evening's entertainment on the subject of Mission work. If a summer meeting be held, and circumstances admit, it is well to have it out of doors in a tent or in the open air, and to unite with it a public tea meeting, which will often draw people together. Addresses and hymns at intervals will be a good order of proceeding, adding to the variety, and giving desirable occasional rest to the lecturer.

In addition to the six-monthly Missionary meetings, which only arouses the mind at intervals, boxes and collecting cards should, with more or less frequency, be distributed, or taken round to the people by collectors set apart to do so; the parish being divided into districts for such visitation. If these visits be monthly the distribution of magazines, such as "Gospel Missionary," 1½d.; "Mission Field," 2d.; "The Net," 1d.; "Central Africa," 1d.; "Grain of Mustard Seed," 1d., "The Coral Missionary Magazine," 1d.; "Church Work," 6d.; "The Church Missionary Gleaner," 1d., etc., might be done at the same time. By inducing the people to subscribe to the Missionary Magazine Club, a greater interest is promoted in the work of the Mission field abroad.

Another way of aiding Missions is by forming monthly or quarterly working parties of the parishioners, when ladies should meet at the clergyman's house for the purpose of sewing for the *Mission Hamper*. This is a parcel made up annually for some special Mission station to provide suitable clothes, etc., for the families of the missionaries, as well as for the natives to whom they minister. The clergyman or one of the members might very profitably read aloud at such meetings some good book relating to Mission life.

Sometimes a child is adopted by a particular parish. This means an annual expense of from six to twelve pounds for the

purpose of clothing, boarding and educating some heathen child, so that in time it may labour in its own country, either as a native clergyman or teacher.

Any of the well known Missionary Societies will gladly give full information as to the best way of aiding their cause, so that no fixed rules are laid down here ; but a few suggestions offered by way of introducing the subject :

MISSIONARY UNION RULES.

By special permission of REV. A. L. OLDHAM, *S. Leonard's Rectory, Bridgnorth.*

WHAT ARE YOU DOING FOR MISSIONS ?

"The harvest truly is plenteous, but the labourers are few, pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest."

PRAYER FOR MISSIONS.

O God, who hast warned us that Thou wilt require much of those to whom much is given, grant that we, whose lot is cast in so goodly a heritage, may strive more earnestly, by prayer, by self-denial, and by our offerings, to extend to others what we so richly enjoy, that Thy name may be known upon earth, and Thy salvation unto all nations, through Jesus Christ our Lord. Amen.

(On giving a contribution to the Missionary Box, say :)

Lord Jesus, graciously accept this and all my offerings for the extension of Thy Church.

HEADS OF INTERCESSION.

1. For the conversion of the heathen.
2. For Missionaries, Bishops, Priests, Deacons, Catechists, &c. (gifts of ability, earnestness, holiness, courage, patience, &c.)
3. That more may offer themselves for mission work.
4. That Church people may show more zeal for Missions.
5. That Christians in foreign lands may by word and example help on the work.
6. That a native ministry may grow up.
7. For the re-union of Christians.

PRINCIPLES.

I. That *every Christian household* ought to be systematically doing something to spread the Gospel amongst the heathen.

II. That in each house there should be *one* Missionary Box, in which all (Parents, Children, Servants, &c.) can at any time place offerings, however small.

III. That as a rule offerings should be made :—

1. With Prayer.—*Acts* x. 4.
2. With Secrecy.—*S. Matt.* vi. 4.
3. With Self-denial.—*2 Sam.* xxiv. 24.

IV. That the boxes are to be returned half-yearly to the Secretary, viz., in the weeks before Whit Sunday and Advent Sunday.

V. That the amount in each will not be made public, but the total sum collected in boxes will be handed over alternately to the Society for the Propagation of the Gospel, and to the Church Missionary Society.

It is suggested that regular offerings might be made on Fridays (in remembrance of our Lord's Atonement for man) or on other appointed days of Fasting or Abstinence.

In the following papers, I have culled only those paragraphs that treat the subject in a practical manner, with a view to aiding the Societies and to make them better known, although there is much that will repay perusal in the passages omitted.

EXTRACT FROM SUGGESTIONS FOR THE ESTABLISHMENT AND MAINTENANCE OF PAROCHIAL ASSOCIATIONS.

ON BEHALF OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

By kind permission of the REV. PREBENDARY TUCKER, M.A.

Mission work is a personal responsibility, for He who said to His disciples, "If ye love me, keep My commandments," has relieved no disciple from accountability in some measure for the fulfilment of His last command. The question therefore is, how we can best bring the members of the Church, from the little child just learning the solemn purport of its baptism, to the old man or woman on the eve of departure for Paradise, into responsible relationship with Mission work.

All who have had experience in raising funds for Foreign Missions know that Sermons and Meetings, if supported by no other agency, are inadequate to the object in view, for they gather only the contributions of the few, and Mission work can never be thoroughly accomplished until it obtains the prayers and the offerings of the many. And this can be brought to pass only through the aid of Parochial Associations; for where such are, Missions soon come to be regarded as the Church's proper work, and the members of the Church, high and low, rich and poor, young and old, are led to include the support of Missions within the circle of their religious obligations.

The circumstances of parishes in England are so varied that it is impossible to suggest a plan for the establishment and maintenance of a Parochial Association that would be suitable to all. But everywhere it is absolutely necessary that the Clergy should realise and enforce the paramount duty of preaching the Gospel to every creature. If in the pulpit and out of it they have taught their people that the Church is essentially a Missionary organisation, and that the support of Missions by prayers, offerings, and, when called to it, personal service, is a primary obligation of Church membership, there will be little difficulty anywhere in forming a Missionary Association, for in this, as in many other things, the people do but reproduce the feelings of their Clergy.

The late Archdeacon Huxtable for many years had in his parish of Sutton Waldron (a small agricultural village with a population of less than 250 souls, made up of labourers under the direction of two farmers) an excellent Association, through which the people themselves contributed to the S.P.G. from £30 to £40 annually. He thus describes his mode of proceeding:—

"In order to quicken and sustain the concern of our people in publishing the 'glad tidings to all nations,' we attempt to give information on some spheres of Missionary operation on the first Sunday of every month, in the following manner:—As there are two boxes fixed in the church for receiving Missionary alms, and a certain portion is given of every offertory to S.P.G. at Holy Communion, the minister on the first Sunday announces from the pulpit how much has been contributed in the boxes on each Sunday respectively, and the amount of the offertory. This makes a natural introduction to his relating some Missionary intelligence. This preliminary to the sermon is limited to ten minutes, and of course the sermon itself is proportionately shortened.

"By using the pulpit on Sundays at the fullest attended service, the subject of Missions is brought before *all* churchgoers; an end not attained by a schoolroom gathering on week-days, when some cannot and many will not be present.

"We never have had a deputation here, being anxious to save the Society the frightful cost of that system; but for the last ten years we have had a lecture on some particular Mission, illustrated by diagrams.

"About half of our houses in the parish are supplied with Missionary boxes, and great pains have been taken to show how they should be rightly used. The boxholders are exhorted to place in these little treasuries a weekly offering, however small, on the Lord's Day; and to make besides a special contribution whenever God has conferred a peculiar mercy, such as an anxiety

removed, sickness healed, or letter with good news received, some worldly success vouchsafed, &c., &c."

The difficulties in the way of forming a Missionary Association in a town parish are more imaginary than real.

I. The Incumbent should declare the need of such an Association from the pulpit in a sermon setting forth the duty of every Christian man and woman to give to Missions.

II. He should invite such of his parishioners, men and women, as would be able and willing to aid him in forming and working an Association, to take council with him as to the best way of doing so.

In some cases it might be found advisable to divide the parish into districts, and to appoint collectors—the parish visitors or others—to obtain weekly, or monthly, or quarterly subscriptions, according to the character and circumstances of the people visited. In other cases the careful distribution of Mission boxes might be found more suitable. In the former case the collections should be regularly made, and the returns given at stated periods to the treasurer; in the latter the date when they must be brought in, with the names of the holder and the person to whom they are to be returned, should be written on the boxes.

But a Parochial Association must be something more than an organisation for collecting money, it must also aim at deepening and increasing the interest taken in Missions as part and parcel of our religious life. Information concerning Missions should, of course, be periodically given by the aid of meetings, lectures, and publications, but the duty of prayers for Missions should be specially enforced. There is too much reason to think that the subject of Missions has no prominent place, or no place at all, in family and private prayers. Consequently the necessity for using a daily prayer for the success of Missions should be urged upon all the members of the Association, and also upon the parishioners generally.

A *Form of Missionary Intercession*, compiled by a Sub-committee of S.P.G., under the Presidency of the Bishop of Truro, and *Cards of Membership*, with a Prayer for daily use, can be had from the Society.

Children can give much help to Missions, and every parochial Association, or a larger one covering a town or a district, should have a Juvenile Association connected with it. The object of such an Association should be—

I. To enlist the sympathy of children in the Missionary work of the Church.

II. To gain substantial aid from and through them.

In furtherance of this object—

a. Information should be given by publications and by meetings, and the truly religious character of the work set forth by special services in church.

The publications of the S.P.G. suitable for the young are—"The Quarterly Mission Leaf," which is supplied gratuitously, "The Gospel Missionary" ($\frac{1}{2}$ d. monthly), and the Missionary Reward Books, which are published at irregular intervals at 1d. each.

The Society's larger periodical, the "Mission Field" (2d. monthly), and other publications, notably, the "Historical Sketches" (1d. each), will be found most serviceable, if not for the children themselves, for all others who are interested in the work of the Associations, and should be widely circulated.

b. In some parishes the children raise the bulk of the money subscribed for the Society's work, and in most they might make a considerable addition to what their elders give.

Money can be best collected by and from them, at meetings, services, sales of work, which give opportunities for the girls to work for the Missionary cause, Mission boxes, collecting cards or books, and in the Sunday School by weekly or monthly collections.

The Sunday School Collections are made in different ways, the superintendent and teachers being the best judges of what method is most convenient and best suited to the particular schools. In some cases, there is one box for the whole school, which is carried round to each class by the superintendent;

in others, each class has a box of its own; and in not a few each teacher has a collecting book in which to enter the regular contributions of the class.

The collections in a Sunday School should come from the teachers as well as from the children, but for obvious reasons it is desirable that the children's boxes should be kept apart from the teachers', for whom a separate box should be provided.

But a Juvenile Association should consist of the children of the upper and middle, as well as of the poorer classes; and for those who do not attend the Sunday School, some variation of plan, of course, will be necessary. All should be asked to attend the meetings and services, and it might be arranged that all should together present the contents of the boxes, &c., in church.

Allied with the *Parochial Association* there might be in many parishes a branch of *The Ladies' Association for the promotion of female education in India and other heathen countries*, in connection with the Missions of the S.P.G. Information concerning this Association, and *Papers of Suggestion* respecting the formation of working parties, and the proper disposal of work, &c., can be obtained at the office of the Society. Very much good has already been accomplished by this most valuable auxiliary of the Society, and that, be it said, without any great strain having been put upon the working machinery of any parish. Indeed, wherever it has been fairly tried, *The Ladies' Association* has proved to be of great value in enlisting sympathy with all forms of good work both at home and abroad.

In some parishes a *Missionary Library* has been formed and found to be of much use. A list of works on Missions may be had from the Secretary with the view of aiding the promotion of Missionary Libraries.

The Society's Organising Secretaries will gladly aid the clergy in the formation of Parochial Associations, and in making arrangements for Sermons, Meetings, &c., in connection with them. For further particulars apply to 19, Delahay Street, Westminster, S.W.

EXTRACT FROM PAROCHIAL ASSOCIATIONS IN AID OF THE CHURCH MISSIONARY SOCIETY.

BY THE REV. J. E. SAMPSON.

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The question we are asking is, How shall we get money for the Church Missionary Society? It is a very plain and practical subject. There is no novelty about it. The business of the Society has always been carried on by means of money. For fourscore years we have been sending our agents, at a great cost, to all parts of the world. For this money has been needed; and for this money has always been obtained. And the progress of our great Society shows clearly that we are not ignorant of the methods by which it is gotten.

There is no Society, I think, in England, which has been entrusted with more money than the Church Missionary Society. But there is no doubt that more may be, and if the work is to be sustained, more money *must* be obtained. The very success God has given us entails increased expenditure. If we go on at all we must go on spending more money, and therefore getting more. Every branch of the work requires a special character of workers. We must, if we would work well, know and remember two things,—first, Whose we are, and secondly, Whom we serve.

For this money is needed, but the getting of money is not the end of our service. Our great railway or mercantile companies are all worked for the purpose of creating dividends, that is of getting money. Our hearts' desire and prayer to God is beyond theirs. But they are wise in their generation, and we may learn something from them.

The various operations carried on in a well-worked parish may be compared to the different offices of a public company, or departments in an ordinary

house of business. A business house has its several departments, each worked by its own staff, the whole being under the direction of the principal. All is done systematically. And there is no reason why Missionary work, vitalised as it is by faith, and love, and hope, should not be conducted with as much method and punctuality as mercantile. Sunday School teaching, and District Visiting, our Clothing Clubs and our Penny Banks, and perhaps our Temperance Associations, are each distinct and separate branches of work, and the Missionary department should also have its distinctive place, and that a high place, with them. Missionary work should not be a mere fungus, growing spontaneously out of the heart of some one or more zealous Christians and forming itself erratically. It should be a distinct branch, a separate department, recognised and ordered by the chief official head of the parish.

I. It may be well that the Parochial Association should be formed, in the first instance, by calling a public meeting for that purpose. Not an ordinary Missionary meeting, but a meeting at which resolutions should be agreed to, forming the Association and pledging the meeting, and the parish as represented by the meeting, to recognise and sustain it.

Whether the Association should have its president or officers, depends very much on local circumstances. A godly layman of position or of business habits may be a help (especially where the clergyman himself is not a man of business), but a merely ornamental and complimentary patronage would do more harm than good. Many good works have been strangled by worldly patronage.

In most cases, the entire work must be (not *done*, but) *directed* by the clergyman, who should make it a matter of conscience to conduct it with the same business-like vigilance which a principal exercises in directing an important branch of a mercantile establishment. He and every collector or box-holder, or helper in any way, should do the work he or she has undertaken with as much care and conscience as if he were receiving a salary for doing it. And indeed the work is for the Master, and when He comes He will give to every one of His servants according as his work shall be.

II. Then, the Association having been formed, it should have its stated meetings. Whether there should be more than one in a year depends again on local circumstances. Where a parish is thoroughly worked and kept awake in other respects, a multiplication of meetings tends to defeat the object of them all. The enthusiasm of one hearty, well-attended purely Missionary meeting of the old-fashioned sort, does more good than two or three where the attendance is not so spontaneous and earnest. A quarterly sermon, without collection or announcement, giving Missionary information would keep the congregation informed on the subject and would by a gentle pressure keep the clergyman himself up to the mark.

At the meeting (which should be short and sharp) a succinct statement should be given of the result of the year's work in the parish, taking care not to go too much into details. It is well worth the cost of printing to issue an Annual Report, acknowledging all subscriptions of a shilling and upwards, and containing a few words of encouragement.

III. The chief work of the Association is to obtain regular subscriptions. I am quite sure that in aiming at this we aim at the heart and core of the subject before us. The number of subscribers in an Association is a far truer criterion of interest than the amount of subscription. The latter may be augmented largely by one or two wealthy contributors. But every individual subscriber represents a living soul, and a shilling subscription may represent a heart full of love to Christ.

To obtain these the entire parish should be divided into districts of from 50 to 100 families. The collectors should be conscientiously zealous and active; they should guard against the desponding disappointed look of the ordinary beggar, and be able to take refusals, and even impertinences, with cheerfulness and good temper. Above all, they should be godly persons,

constant communicants, maintaining a Christian simplicity in their lives, their amusements, and their dress. Gold and silver and costly array are inadmissible. No amount of personal interest can atone for the want of godly simplicity in this respect. It is desirable, too, that the collector should not be in a much higher rank than that of the inhabitants of her district.

One very important element of success has been found in the use of a *canvass paper*. The parish is canvassed every alternate year, a clause being always inserted pleading our anxiety that no parishicener should be overlooked, as an apology for apparent importunity. It is very important that the collector should be instructed to avoid conversation on the contents of the canvass paper when it is being left at the door. If it is known that it is an appeal for a contribution it is liable to summary refusal, but if it be given as a paper from the clergyman it will be received and read.

The canvass paper sets forth in few and plain words: first, the great principle of the Association, that it is the real duty and happy privilege of every Christian to make Christ known to the uttermost parts of the earth. It states next that, in pursuance of this, the Association affords an opportunity to every person in the parish to give as God enables him. It especially explains the acceptableness of small offerings from those who cannot afford much. *One penny a month is asked for at the least*. This is one of our strong points. The name of the collector who is responsible for the district is given on the canvass paper, and a "call again next week" is promised.

The collector is instructed to keep her district constantly in mind, not only in prayer before God, but as a real business engagement. Subscriptions, however small, are regularly collected. Every subscriber is supplied with a Quarterly Paper, every box-holder with a Token, and every contributor receives the Annual Report of the Association. If subscribers remove to another district, their names are transferred to the collector of that district at the end of the year. This rule should be peremptory, or confusion will be the result. If they leave the parish they are generally retained and their subscription collected, unless there be an Association in that parish. If new occupants come to a house, the canvass paper is left within a month of their arrival. Subscribers are asked to influence their neighbours. All subscriptions are entered in the collecting-book, and the amount paid quarterly to the treasurer.

* * * * *

At the end of the year the collecting-books are made up by each collector and returned to the treasurer, who carefully extracts each subscriber's name, and the amount given by each in the year. The Society has issued a collecting-book expressly for this method of book-keeping. (It is called the Yorkshire collecting-book.)

IV. A sale of work is a plan generally adopted for getting money. A Parochial Missionary Association places this method on an entirely new footing. If the Association covers the whole town, the working party must necessarily be select; but a Parochial Association reaches all classes. The artisan's wife is there, the poor widow is not afraid of sending her parcel of knitting, the men produce their carpentry. It is a great thing to bring in the men. When once they are enlisted they produce wonderful specimens of their skill.

The sewing meeting is a good opportunity of giving Missionary information. Knowledge of the work always quickens interest in it. An afternoon in the week of the sewing in the National School was devoted to Missionary work, and very popular it was. Parents are sure to have some interest in a sale which their own children have helped to furnish. On the evening of the sale day, the room was always thronged with men and women of the working classes. Besides these, home sales, private school sales, with their Christmas Trees, were held, each of which gathered its own circle of friends to work and buy. Children, too, are largely helpful here. It is important in parish sales to have a large number of articles, from a penny to a shilling, and also useful clothing. If there are only fine things and costly things working men and wives are ashamed to come. There is nothing for them to buy. The shopkeepers of the parish, too, send parcels to what is called the refreshment table, parcels of tea, coffee, cakes and sweets. (See also "Hints on Juvenile and Sunday School Church Missionary Associations.")

B.—HOME.

SUGGESTIONS FOR THE FORMATION AND WORKING OF
PAROCHIAL HOME MISSIONARY ASSOCIATIONS OF
THE ADDITIONAL CURATES SOCIETY.*By kind permission of the REV. E. HILLIARD.*

I.—OBJECT :

To assist (i.) The Clergy in teaching } and in doing systematically and
 (ii.) The Laity in learning } sustainedly the Home Missionary
 duties of prayer and almsgiving, which are laid upon each Christian
 soul by Jesus Christ.

NOTE.—Such associations will be found to be a true source of spiritual life to souls individually and collectively. Missionary enterprise is a true remedy of spiritual sloth.

II.—FORMATION :

- i. Invite all parishioners by (a) Notice in Church, (b) Printed letter.
- ii. Invite the A.C.S. Secretaries for (a) The District, (b) The Rural Deanery.
- iii. Propose, explain, adopt a definit escheme of work, which shall promote, for each individual soul
 An organized system (a) Of Home Missionary thought based on Home Missionary Reading.
 (b) Of Home Missionary Almsgiving in money, work, &c.
 (c) Of Home Missionary intercession.
- iv. Elect { (a) President: The Rector, or Vicar, *ex officio*.
 Committee { (b) Secretaries for 1. The General Society.
 2. The Ladies Home Missionary Association.
 (c) Treasurer.
 (d) Collectors.

NOTE.—The election of officers must vary according to the circumstances of the parish; one "collector" or more may be appointed to assist in gathering subscriptions, donations, contents of boxes, work, &c., but where more than one collector is appointed, the district of each should be accurately defined. District visitors may act as collectors throughout their district.

III.—WORKING :

- i. Home Missionary Sermons should be preached at least once in six months.
- ii. Meetings should be held at least once in six months.

NOTE.—The Organizing Secretary of the district should be called upon *exceptionally* to stimulate the Association by sermon, lecture, or address. As a rule he should be left free to open up new spheres of work, whereas the regular and systematic teaching of the Parochial Clergy will be the most powerful and wholesome exponent of the Home Missionary needs of the Church.

Suggested order of meetings—

- (a) Hymn and prayer.
- (b) Statement of—1. acta; 2. agenda.
- (c) The appointment or re-appointment of officers.
- (d) Paper, or lecture, or address by clerical or lay members of the Association; or by a neighbouring clergyman or layman; or by an A.C.S. deputation: *with* or *without* subsequent discussion; or a debate upon some question previously announced; or an account of some special mission by one of the workers therein; or an account of the life and work of some Home Missionary; or, in such seasons as Advent and Lent, a special service of intercession, &c., &c., &c.
- (e) Hymn, Prayer, the Blessing.

- iii. The contents of boxes, and money raised by holders of collecting cards, should be collected, if possible, once in six months.
- iv. The Subscriptions, large and small, of rich and poor, should be collected (a) weekly, or (b) monthly, or (c) annually.

NOTE.—“Penny Associations,” of those who promise to contribute one penny weekly or monthly, will be found most valuable.

- v. Home Missionary Intercessions should be

(a) Public, 1. At the Holy Communion, upon a given Sunday.

2. On Rogation Tuesday.

(b) Private, 1. Daily, *e.g.*, the Lord's Prayer. “Thy Kingdom come.”

or 2. Weekly, upon a fixed day, *e.g.*, Friday, when a selected Collect, such as the third Collect for Good Friday, or “Lighten our darkness,” or a Litany of Missionary intercession may be used.

- vi. Home Missionary Literature should be circulated and read, *e.g.*, the Bible as teaching our Home Missionary duty; the newspapers as recording the proofs of spiritual destitution; “The Home Mission Field;” “Stories and Episodes of Home Mission Work.” &c., &c.
- vii. A branch of the Ladies' Home Missionary Association should be incorporated. L.H.M.A. papers are published separately.

Work parties for *all* classes, in public or private rooms, should be held regularly.

The poor should be provided with materials for making useful articles of clothing, &c., which should be sold to them, all the year round, at a price above cost price, the difference between price of cost and price of sale being the price of their labour, and this is their contribution to Home Missions.

- viii. No parochial association is truly formed unless it associates the children of the parish in Home Missionary work.

A member of the Association should be especially appointed to manage the children's branch; suggestions as to management will be offered by the Organising Secretary if needed.

NOTE.—The contribution of parochial associations can be assigned to a special Home Mission, if desired. Further information to be had from the Secretary, Additional Curates' Aid Society, 7, Whitehall, London, S.W.

For other information upon the subject of Home Missions the Clergy should apply to the Church Pastoral Aid Society, Temple Chambers, Falcon Court, 32, Fleet Street, London, E.C.

MOTHERS' MEETINGS.

Kindly contributed by Miss WHITAKER, Hinton, Twyford, Berks.

Mothers' Meetings are such an old established parochial institution, and their benefits are so universally felt, that it seems almost unnecessary to write about them.

Clubs are formed for men young and old, Societies and Guilds for boys and girls, but there is not much scope for brightening and varying the life of that hard-working "mother" who is always at home, and rarely or ever has any change from her cleaning and cooking, minding "baby," and caring for and thinking of everybody but herself.

To brighten and vary the lives of hard-working, industrious "mothers" and elderly women, "Mothers' Meetings" have been established, and care should be taken in their arrangement, that they shall really be a source of rest and refreshment.

A clean, bright room, warm, cheerful fire all ready for them, neighbours assembled who it is a credit to know, and lady friends to whom their circumstances are known, and to whom they can tell such pieces of home news as "Mary has found a real good place now, I hope," or "My boy Sam had a nasty kick last Saturday in the stable," with the certainty of their being listened to and talked over with interest.

But since some Mothers' Meetings do flourish and others do not, a short account of a village one which worked successfully in a very small way, and of another in a country town, may be of use.

In starting the former case, now some years ago, its being central in a long straggling village seemed impossible, so the use of a good-sized, cheerful, old-fashioned kitchen, belonging to a quiet, middle-aged couple was obtained, the payment for which, including firing, was one shilling a week.

Notice of the intended weekly meeting having been given to all respectable married women within reach, a day was decided on, and a few simple rules drawn up, for the guidance of all concerned. These rules, written on a card, were kept at the cottage, and at first read to those assembled, who notified their readiness to abide by them. They were very simple, the chief being:—

- 1.—All work ordered through the meeting must be paid for before being taken away.
- 2.—Materials ordered one day, if not in stock, should be supplied the next week.
- 3.—If desired, garments should be cut out for those attending the meeting.

Small quantities of useful flannel, holland, and calico (and *occasionally* a bundle of remnants) were procured from Pryce Jones, and kept in stock, and an arrangement entered into with a neighbouring shop, whereby patterns of shirtings, etc., were kept at the cottage for the Members to order from.

A stock of needles, cotton, and tapes having been presented by the Squire's sister, there only remained the obtaining of account books for the managers, and payment cards for the Members, to make all ready for business. Of the former, three were set going.

1. To enter at time of meeting, the payments, orders, and attendance.

2. To enter weekly the order for goods from the neighbouring linen-draper.

3. A larger book, kept at home, in which was entered goods from Pryce Jones, and the names of the women, followed by their several orders and payments duly dated.

At the first meeting only three or four mothers appeared, but everything must have a beginning, and perhaps a small one is safer than one bearing a more successful appearance. The numbers, however, were not long in rising, and finally, before it was moved to a more central position, on the building of a parish room, there were twenty-five or more on the books, and Managers and Members both alike enjoyed their afternoons.

Two o'clock was the hour for beginning, and one of the two ladies in charge received from the women as they came in the payment they wished to make, while the other gave out the work, or cut off the desired lengths of flannel, or holland, or received, after due consultation of the patterns, any orders there might be for the following week, at the neighbouring shop. Business being settled, an hour's reading of some interesting book followed, occasionally broken into by talk on matters of village or family interest. At 3.30 work was laid by and a simple religious book, such as the Bishop of Bedford's "Plain Words," or Dr. Neale's Sermons at Sackville College read, and the meeting ended by singing a hymn, and prayers, usually the General Confession, Week's Collect, Thanksgiving, and Lord's Prayer.

And this position of affairs continued some two or three years, till a Parish-room having been built, it was felt that a more central position would make the Mothers' Meeting available to a greater number. Among the other advantages this move gained, was the presence of one of the Clergy, who came in at the close of the Meeting to give a short address, say the prayers, and give a kindly word or two individually to the Members as they passed out. More ladies, too, were able to come, which was a great source of satisfaction to those for whom the Meeting was held. "We had a great deal of company to-day," always said with smiling satisfaction (even

in the Cottage days of the meeting's existence), was a proof that "numbers are good on such occasions."

Turning now to the Country Town Meeting, we come in contact with one which has been at work for over fifteen years. It began its course in the large Girls' School-room, but has within the last five years been removed to a Mission Hall (formerly a dissenting chapel), close to the Incumbent's house. Here it has found a most comfortable and satisfactory home, for there is plenty of light and space. The Hall is well warmed in the winter, there is a splendid cupboard for holding the work, the stock of materials, and the work-baskets with their scissors, needles, and cotton, and there is above all a good American organ, which gives great zest to the hymns.

The Society is managed by a Superintendent (the Incumbent's wife), with a staff of ladies who assist. At 1.30 the Superintendent sees that the room is in readiness, the work and material from the cupboard ready at hand for their owners or purchasers, and the cotton baskets within reach of the workers. Her staff of ladies come and help either in reading aloud, playing for the hymns, distributing the bundles of work to their several owners, or cutting out garments for those among the workers who desire it.

A stock of calico, Irish, print, and flannel from the principal linen-draper in the place, is kept at the Hall for convenience, and no reduction in the price is made for the women (beyond striking off an odd half-penny in the amount of their finished work). A book is kept at the same shop which the women are allowed to take from the Superintendent on the day of the Meeting, when they can choose their own work, and after its entry return the book to the Superintendent.

To become Members, the names of those wishing to be admitted are entered on the books, but cannot be so without a recommendation from some lady or respectable person known to the Incumbent or his wife.

At two o'clock the women begin coming, and till 2.30 the payments are taken and entered, the orders sent to the linen-draper's shop, and materials purchased from the stock in the cupboard. At the end of that time, the reading begins, after the Superintendent has said the Collect "Prevent us," and some good story with a religious tendency is read till about ten minutes to three. During this the Members work, and the ladies present cut out garments for them if wanted, or help them in the making. The money of late comers is then taken, and the finished work which is ready to be carried away is entered in the book. The Superintendent then reads a portion of Scripture, with a short commentary, the work is folded up, one or more hymns are sung, prayers are read, and the Meeting closes.

The accounts are kept by double entry, and below are the Society's rules.

RULES.

1. That no Member be admitted without the sanction of the Superintendent.
2. That the Meeting shall open every Tuesday in ——— at 2 o'clock, and be quite closed a quarter to four o'clock.
3. That the Superintendent or one of the Managers read aloud to the mothers assembled, and that the meeting during the last half-hour close with reading the Scriptures and Prayers always.
4. That the purpose of this Meeting is to enable the Members to obtain good clothing by their own needlework, and for small weekly payments.
5. That the Superintendent will receive deposits for the clothing to be made and savings.
6. That the articles of clothing provided shall be obtained only by those who have become Members of the Meeting, or for their families. The materials will be sold at cost price.
7. That no article of clothing be taken away until entirely paid for, and that each article be certified as paid for by the Superintendent before it leaves the Hall.
8. That no Member can commence a second supply of work if she owes anything on the first. No allowance will be made for work that is said to be lost.
9. Any Members who have infectious complaints among their families or lodgers are requested not to attend the Meetings till all danger of infection is over.
10. All garments brought to the Meetings as patterns, are expected to be brought clean.
11. The Members are expected kindly to comply with the wishes of the Managers.
12. The name of any Member who is absent from the Meeting for two months without a reasonable cause, will be removed from the books, and cannot be replaced till there is a vacancy. As regards the expenses, such as needles, cotton, etc., share of wages to Hall-keeper, and coke for stove, these are met by annual subscriptions.

A useful suggestion comes from another Meeting. Once a month the reading is devoted to Foreign Missions, papers from "The Net," "Church Work," etc., etc., being read, and the interest chiefly centred in some one special Mission. A missionary box for any offerings is placed on the table, and at the close of the time of work, one of the Clergy comes in and says a few words to those assembled. Interest is thus directed to the great work of Missions, and it is brought home to those present that all may, according to their means, help and sustain it.

LIST OF USEFUL BOOKS.

"Plain Words."

Dr. Neale's Sermons at Sackville College.

Ways and Means of a Devonshire Village.

Lady Ann.

A Peep Behind the Scenes.

Homes Made and Homes Marred.

Cicely Brown.

The Sanitary Tracts. (Published by the Ladies' Sanitary Association.)

A Nest of Sparrows.

Wives and Mothers. (F. Marryatt.)

In an old Looking-glass.

The Children of India.

The Children of China.

Alice Deane's Life Work. (R.T.S.)

Christie's Inheritance. (King.)

Rev. J. Kyle's **Form of Prayer for Mothers' Meetings.** (To be had of the author, S. Andrew's, Greenwich Marsh, S.E.)

II.—RULES.

———— MOTHERS' MEETING.

Every ——— Afternoon, from ———.

PRESIDENT- - - ———.

OBJECT OF THE MEETING.

The object of the Meeting is of a threefold character.

1. RELIGIOUS.—To afford to the Mothers of the District an opportunity of meeting together for Prayer and the reading of God's Word, as well as for practical instruction in Christian daily duties.

2. SOCIAL.—To promote Christian friendship and good feeling amongst the Church-women of the District.

3. ECONOMICAL.—To encourage thrift by offering inducements to Mothers to lay by small weekly sums of money to purchase material for clothing for themselves and their families. The material so acquired to be made up at the Meeting.

RULES.

1.—Every Member shall endeavour to attend as *regularly* and *punctually* as possible.

2.—Any Member being absent for two months without reasonable cause will have her name removed from the books.

3.—A bonus of — in the rs. shall be added to the Members' savings, subject to such further conditions as are set forth below.

4.—Orders shall be of two amounts, 5s. and 10s.; but no order shall exceed 10s.

5.—Every Member shall endeavour to keep out of debt as far as possible; and in order to avoid it, shall try and pay a little money in advance before she applies for an order.

6.—No Member shall ever be allowed to run into debt to the extent of over 5s.

7.—In cases where the total of the bill exceeds the amount of the order, the bonus shall be given on the amount of the order, and not on that of the bill.

8.—Cards must be left in the bags.

9.—Material left untouched and unclaimed for *three months* shall be sold to pay the bill.

10.—No Member shall take work away without mentioning the fact to the lady in charge of meeting; and the material taken must not in any case exceed in value the amount paid up upon the card.

MOTHERS' MEETING.

No. _____ Name _____

Address _____

ISS	RECEIVED.					TOTAL.	
						s.	d.
JANUARY							
FEBRUARY....							
MARCH							
ETC.							

ACCOUNT OF ORDERS.

	BILL.		TO PAY.	
	s.	d.	s.	d.
ETC.				

It is expected that members will be REGULAR in attendance.

The Shopkeeper has received orders NOT TO SUPPLY READY-MADE clothing to members.

Members should make an effort to pay up a small sum on their cards before applying for an order.

NAVY CLUB OR MISSION.

As the iron roads of Commerce each year are being spread over the whole of this country, it often falls within the province of the Clergy to have, at a short notice, to provide for the navvies and railway labourers, who have been transported to the parish as a surplus population. Every such Clergyman will feel at once the desirability of meeting these men in their own way, and that any provision they may make for their spiritual or moral good must be essentially suited to them.

At the outset it should always be remembered that navvies are, as a class, illiterate, somewhat rough; and quite unused to any order or discipline beyond that of their own hard manual labour. Whatever plan, therefore, of ministering to their need is devised, this fact should be carefully kept in view, and not be made irksome by the number or stringency of its rules.

Then it will generally be found that some few of them are religiously inclined. Here then is the nucleus to work around. Attention should be carefully given to this additional fact, where it is the case, otherwise some will be lost to the influence of training and effort by using such terms as "*Mission*" when "*Club*" will represent all that you have to offer.

The Navy Club.—The room should be well lighted, warm, and comfortable, with a good number of illustrated wall bills, Texts of Scripture, Temperance Mottoes, etc., to make all surroundings as cheerful as possible to the visitors. It is also very desirable to add a smoke-room, where it can be done. It should be open from 6 a.m. to 10 p.m. A good supply of illustrated books and papers, simply written, with suitable tracts and other religious publications should be provided. Books may also be lent to read at home. Temperance drinks, *good* tea and coffee, with an ample supply of bread, rolls and butter, cheese, or meat if necessary, should be at hand for purchasers. The important rule is to supply only goods of the best quality, and always to give value for money. This will gradually cause the Club to have a good name among the men, and this alone is a step gained.

I would urge, therefore, that the refreshments should not be farmed by an individual with a view to obtaining a high profit out of the navvies, but that everything should be supplied by the Committee of Management, and a trustworthy paid Manager be employed to carry out the plan. Various games should be allowed for the amusement of the men during wet days or times of rest. Dice, Cards, or any game that tends to encourage gambling should be avoided, and strict rules as to this practice should be enforced.

Quoits, Cricket, Ninepins, Bowls for out-door games, and Draughts, Dominoes, Fox and Geese, Tactics, Solitaire, Snap, for in-door games will give all that is required under this head.

Habits of thrift should be encouraged, by introducing if possible a Savings' Bank; which will give at once to the men a safe place to lodge their spare money.

A small weekly charge of 1d. or 2d. each, may be made for the use of the Club, as this plan will make the Members more independent, and they will enjoy better what they know they are paying for. The Clergy and Church Workers should pay regular visits to the men during shift time, so as to gain their confidence by talking with them in a homely, cheerful way, about their work, or any subject interesting to them. These visits should never be when the men are in full working time, such visits being reserved for the Mission Clergymen or Readers only. Their wives and children, and any sick Members, should also have regular visitations.

A school should be provided for the Children of the Camp, as a navy settlement is generally called. It often happens that the Contractors can be induced to provide a room for this purpose. If not, either a temporary arrangement should be made for teaching the children at the Club-room in a separate department, or under certain conditions admit them to the National School of the Parish.

Night Schools should also be attempted among the younger men and boys employed on the works, if Teachers can be obtained.

A temporary Benefit Club should be organised to aid cases of accidents, or sickness. The men will be found to contribute freely to this object, if the plan be simply explained to them, and surely no better way can be devised of proving your interest in them.

No case of sickness or accident should be neglected by the Clergyman and the Mission Reader, or the good opinion formed by the men will at once receive a check; then zeal will flag, and they henceforth will be tempted to regard any efforts to minister to them with the suspicion of men who doubt its sincerity, and reality.

A short address or two, with a few hymns, should be given on Sunday evenings to the men assembled, in a sort of unplanned way, at first. This would pave the way for the Services in more and more regular form, to be held in the Church, in the Mission-room, or even in the Club-room, where familiarity may have given the men at once confidence, and a sort of appreciation.

Where boys are employed, it is desirable to provide for their use a second room, where suitable games, such as tops, marbles, etc., in addition to those above mentioned, will be found useful beyond the amusement to be found in picture books and

illustrated papers. Again, the dull winter evenings should be made bright with Penny Readings, Magic Lantern Entertainments, and Lectures upon popular subjects. These will be greatly enjoyed by the navvies, and often be the means of keeping them at the Mission Station in preference to the tap-room of the neighbouring public-house.

An occasional tea party, followed by an Address, or a Concert, also furnishes an opportunity of speaking plainly to the men and women assembled, about attendance at Church, sending their children regularly, clean and tidy to the School.

It will be seen from the above general remarks, how much may be done *with* and *for* the navvies if the work be taken in the right spirit, and in the right way. Of course great tact is needed in carrying on the work, as the navvies are naturally shy and reserved when first approached. And a careless, indifferent, even hostile reception may meet the *first* efforts to work among them; but it must be remembered that until the last few years a navvy was an outcast, so to speak; cared for by few, because, ever dwelling among strangers; thriftless, and even wasteful in living and money matters; brought up to endure a homeless, selfish existence among men, and yet apart from them.

The Navy Mission Society.—*Objects:* 1. To gather information as to the real condition of Navvies wherever they are found working in large numbers.

2. To publish this information in order that the real needs of navvies may be made generally known, and their claim urged upon the sympathy and help of Christian people.

3. To furnish a Channel through which all money given to promote the welfare of navvies may be administered promptly, where it is most needed, and in such a manner as most effectually to stimulate or supplement local efforts.

Further information can be obtained from the Secretary of the Navy Mission Society, 121, Pall Mall, London, S.W.

I cannot close this article without referring to an excellent work by Rev. D. W. Barrett, called "*Life among the Navvies*," S.P.C.K. (The People's Library, 1s. 6d.) It is by far the best book of the kind published, and the information given is thoroughly practical, being the author's own personal experiences as Missioner among the navvies on the Kettering and Nottingham Railway, commenced in 1875.

NEEDLEWORK SOCIETY.

OBJECT.—To provide poor women with needlework at a fair remuneration during the winter months, or at special periods of labour distress.

ORGANIZATION.—(a.) A Committee of ladies from which the general working officers shall be elected. (b.) Subscribers.

PLAN OF WORKING.—As the number of working women employed by the Society depends entirely upon the number of subscribers—their work being paid for by the subscriptions—it is advisable to interest as many persons as possible in the town or neighbourhood.

Subscribers of one pound, ten shillings, or five shillings, receive in exchange 12, 6, or 3 tickets for distribution, or a second plan would be for subscribers of one guinea to receive 4 tickets, each of which lasts the woman to whom it is given four weeks, and obtains for her work to the amount of 1s. 6d. per week during that time, consequently giving the subscribers 24s. for 21s.

The materials and other small expenses are entirely paid for by the sale of the garments. (See Rule 10.)

RULES.

1.—That the Society consist of a Ladies' Committee, an Honorary Treasurer and Secretaries, a Lady Purchaser, and a body of Subscribers, and that its efforts be limited to the parish or district of —.

2.—That each Subscriber of £1 shall receive 12 tickets; of 10s., 6 tickets; and of 5s., 3 tickets, for distribution.

3.—That each ticket shall entitle the bearer to work to the value of 1s. 6d.

4.—That a Meeting be held every Friday until the end of April, to give out the work and receive it, and for the sale of the clothing made.

5.—That two Ladies of the Committee, the Treasurer, and one of the Secretaries, or efficient substitutes, shall attend each Meeting.

6.—That the work be returned at the end of a week, except for some valid excuse: and that, if not returned in a fortnight, a note be written by the Secretary to the Lady who gave the ticket, who shall be responsible for her recommendation or ticket given.

7.—That work be only given to women producing a ticket signed by a Subscriber, and that no ticket be available unless presented during the season for which the Subscription has been paid.

8.—That Subscribers be requested not to give more than one ticket weekly; and that those who do not wish to distribute their tickets themselves may send them to one of the Secretaries.

9.—That the clothing made be sold at cost price to the poor and to Subscribers, and that a charge for the work be made to other purchasers.

10.—That Subscribers who do not wish to use their tickets, be requested to send them to the Committee for presentation to poor work-women who may apply for them.

11.—That materials suitable for clothing for the poor only be purchased for making and sale by the Society.

12.—That the materials be prepared (e.g., cutting out, etc.) for the work-women by such Subscribers and other ladies as will kindly consent to give their assistance for this work.

13.—That the Committee have power to make Bye-laws.

NURSES' HOMES.

In large Parishes such institutions as the Nurse's Home are invaluable, and after the first expenses of procuring a site and building, or renting a suitable house for their accommodation, they may be made self-supporting by making a charge for payment of the visits made by the nurses.

This branch of Home Mission Work is of great importance, and numbers of holy and self-denying women may always be found ready to dedicate themselves to the work of ministering to the wants of others in this way.

NURSING INSTITUTIONS.

Diocese.	Institutions.	No. of Nurses.
Canterbury	1. Dover Nursing Institution. 2. Kent Nursing Institution.	25
York	Nurses' Home.	26
London ..	1. S. John's House and Sisterhood. 2. Mildmay Home. 3. Kilburn Home 4. East London Home.	100
Ely	Cambridge Home and Training School for Nurses.	26
Exeter	Institution for Training Nurses and Home Hospital.	16
Salisbury ..	Salisbury Institution for Trained Nurses.	22
Lichfield ..	Staffordshire Institution for Nurses.	40
Peterborough	Northamptonshire Nursing Institution.	12
S. Albans ..	Diocesan Institution for Trained Nurses.	35
Norwich ..	Fakenham Home for Nurses.	15
Gloucester & Bristol	Bristol District Nurses' Society.	10
Newcastle ..	Catholic Nurses' and Loan Society.	7
Worcester ..	Stratford-on-Avon Nursing Home.	10

At fixed periods Courses of Ambulance Lectures in connection with S. John's Society should be arranged for, to give

information with regard to the treatment of accidents or work in the Sick Room, etc.

The Church of England has already shown her appreciation of such institutions within her pale, for in thirteen dioceses Nurses' Homes have been founded.

There is no reason, however, why such institutions should not be multiplied, upon a smaller scale, by districts uniting to support them, *e.g.*: The Rural Deanery, or parishes forming one large town or district offers a good area.

It is a well-known fact that a good nurse is quite as important as a good doctor, for often the regular and skilful attention of the nurse is the means of restoring health to the patient. It should be urged, therefore, that a staff of two or more out-visiting nurses should be added to the Cottage Hospital or Dispensary wherever possible.

St. John's Ambulance Association, St. John's Gate, Clerkenwell, London, E.C., publish works upon Home Nursing and Hygiene, and arrange for lectures to be given on this subject.

PARISH, OR MATERNITY BAGS.

These should be provided out of the Offertory Fund, and the management entrusted to two or three ladies willing to act in this useful department of parish work.

The new articles added from time to time may be given out as work to the school-children.

Besides the proper supply of Parish Bags there should be an Accident Bag, for the reception of remnants and odd pieces of linen, cotton, wool, bandages, flannel, etc. This will form a store-house in case of accidents, and will be greatly appreciated in colliery or manufacturing villages where there is not a Cottage Hospital, or Dispensary. An inventory of the contents of each bag should be always kept in it, or attached to it in the form of a Linen Luggage Label. The articles should be looked over both before the sending it out and upon its return.

If the Bags are numbered, the lady Superintendent will only need to enter the name of the person to whom the bag is lent, with its number and the date when sent out. A pass book ruled in this way will be found convenient :—

Date sent out.	Name.	No. of Bag	Date returned.

PARISH CARD.

FOR DISTRIBUTION WHERE A PARISH ALMANACK IS NOT USED.

By permission of REV. A. L. OLDHAM, S. Leonard's, Bridgnorth.

CHURCH PRIVILEGES AND HELPS BY THE WAY.

Public Worship.—"Thou shalt worship the Lord Thy God."

You can worship God on Sundays at
on all Week-days at , on Wednesdays at , and
on Fridays at . Litany on Wednesdays and
Fridays at .

Special Services.—Notice is given of Special Services and Sermons, for Advent, Lent, and Holy Days, in Church and in the Parochial Magazine.

Holy Communion.—"Do this in remembrance of Me."

You can obey this, your Lord's dying command, every Sunday and Saint's Day, at ; also on Great Festivals, at .

Holy Baptism.—"Suffer the little children to come unto Me: forbid them not."—You can bring your children to be baptised on the Sunday of the month at (a baptismal card is given to children baptized at this service), also at any Week-day Service. Give notice of the sponsor's and child's names to the Verger *on the previous day*.

Children privately baptised in sickness can be received into the Church on the Sunday, at .

Marriage (on weekdays) by Banns cost 8s.; by License, £3 12s. 6d. No License can be issued till one of the parties has resided 15 days in the parish where the marriage is to take place. Apply to the Verger.

Instruction.—"Teach me Thy way, O Lord."

There is Catechizing in Church at , on the Sundays; and on Wednesdays at . All who wish "to hear meekly God's Word, and to receive it with pure affection," are invited.

Day School.—"Train up a child in the way he should go."

Your children can be well taught at the National Church Schools for a week; Infants for a week. The law compels all children to be at school until they are 14, or have passed the 5th Standard. Those who *attend regularly*, can pass the 5th Standard at 11 years of age.

Your children can buy for a 1d. a good nourishing dinner in the winter.

Sunday School.—Your children can be taught in Sunday School (*for nothing*), at a.m. and p.m. Those who do not lose one attendance mark in the year receive a medal in a case. Those who do not lose 5 attendance marks receive a medal. All who make 80 attendances have a treat in August. At Easter the three children in each class who have gained most marks for lessons and conduct receive prizes.

All children should attend Sunday School regularly until their Confirmation.

Confirmation.—The Bishop holds a Confirmation here every Confirmation Classes begin Parents and sponsors should give special attention to this.

Sunday classes for those who have been confirmed are held at the Mission House, and a Communicants' Guild meets monthly.

Classes, etc.—A list of classes for learning and recreation, held at the Mission House, may be seen on application there.

Meetings of the Band of Hope are held during the winter. (Enquire of your District Visitor.)

N.B.—Any who wish for classes to be formed for any special purpose, should speak to the Rector, and, if possible, they shall be arranged.

Girls' Friendly Society.—Girls of good character can join. Subscription, 3*d.* a quarter. Apply at the Rectory. A Servants' Registry is open on the first of each month, at at the Mission House.

Lying-in Charity.—Respectable women may receive the benefits of this Charity *if recommended by a subscriber*. All mothers who like to *pay in beforehand* their nurses' fee, in weekly instalments of 6*d.*, will receive 2*s.* 6*d.* towards additional nursing. Apply at the Rectory.

Mothers' Meetings.—All mothers are welcomed at the Mission House, every at A story or useful book is read.

The Working Men's Club, or Reading Room, is open ; payment, 1*d.* a week. Draughts, Bagatelle, Lending Library, Newspapers, etc. Secretary .

Savings.—"Waste not, want not."

Children can pay into the Club at Sunday School before 10 a.m., and receive a bonus in December.

Those who are nominated by subscribers can pay into the Provident Society, held at every and receive a bonus in October.

Sums of 1*s.* or more can be deposited in the Savings Bank on and mornings, and in the Post Office any day. Interest is given on all deposits.

Life Insurances and Annuities can be purchased at the Post Office. Ask for "Post Office Aids to Thrift," to be had *gratis*.

Parochial Magazine.—You can buy the Parochial Magazine (under cost price) for 1d., of your District Visitor. It contains much good reading and the parish news; also 3 copies of the *Church Evangelist* for 1d.

Help in Need.—"Thou knowest not what evil shall be."

You can ensure a weekly payment of 10s., and medical attendance in sickness, by joining a *sound* Friendly Society. The Secretary of the Foresters is The Secretary of the Manchester Unity of Oddfellows is The Secretary of the Slate Club for Youths is

Sickness—"You know not what shall be on the morrow."

You can avoid a doctor's bill, but always have a doctor, by paying *monthly* to the Provident Branch of the Infirmary, 5d. for man or woman; 8d. for man and wife; 3d. for widows, or wives of Friendly Society members; 2d. for *each* child; or 6d. for all your children; 1d. for a widow's child; or 3d. for all her children.

Pay night, the first of each month at You can begin to subscribe any month. For further information, enquire of the House Surgeon.

N.B.—You can also at any time obtain medical treatment at the Infirmary *till the next pay night* for 3s. 6d., if you are not a Provident Member.

Infectious Disease.—If you have any infectious illness in your house, try to save the rest of your family and your neighbours. Go straight to the Clergyman, and then inform the Medical Officer of Health, who will give you disinfectants. The patient can be nursed and looked after at the Infectious Hospital better than at home, and without danger to others.

Preparation for Death.—We have a library of books for lending to sick people; apply to the Mission Lady. The clergy will also read and pray with you if you ask them; but remember, few people in severe illness can think, or speak, or listen much. The true preparation for death should be *in days of health*; that is the time to seek spiritual counsel in order to gain a full trust in God's mercy and a quiet conscience. "Blessed are those servants whom the Lord, when He cometh, shall find watching."

Christian Burial.—"Sorrow not as others which have no hope."

Avoid all show, and unnecessary expense in mourning, etc. Discourage feasting and drinking. Be natural; do what your own heart suggests, not what you think is expected of you. Go to God's house *at once, and more than usual*, for comfort. Do your daily work as to the Lord. Think of the good things prepared in Paradise for those who love God. Pray that you may be admitted to those joys.

[N.B.—The above may also be used as local matter in the Annual Parish Almanack.—EDITOR.]

PARISH TEAS.

The Annual Parish Tea-Meeting, generally held about New Year's Day, is an event that is looked forward to with feelings of great pleasure, both by the clergy and their parishioners.

"We want more of this brotherly spirit of things," said a Parishioner to his Clergyman, "for although we may be addressed as brethren inside the church, we are too often great strangers outside, I can assure you."

One way of getting rid of this strangeness is by making the Parish Tea an annual gathering of the whole parish.

I would recommend a trial of it upon the following plan which has been highly successful in my own and many other parishes. Early in the January of each year send out invitations to all the parishioners, rich and poor, for a Parish Tea-Meeting, to be followed by a New Year's address by the Clergyman, and a free concert or other entertainment afterwards.

Tickets for the tea to be purchased from the Committee, or at some specified place, or places, *e.g.* a clubroom or shop, at a charge from 6d. to 9d. each, according to the circumstances of the parish. This plan is to be recommended, for it is generally known that people enjoy more what they are allowed to pay for. The entertainment will be, of course, regarded as a free treat to the parish.

It is not advisable for the Clergy to grant free tickets to any beyond the Church Choir and the Sunday School Teachers. Jealousy is so frequently aroused by indiscriminate giving. If there be any poor widows, or others who are not able to buy a ticket, it is better for the Churchwardens or District Visitors to present them. Children should not be admitted at half-price, as this is distinctly a tea for the adults.

The public hall or any large parish room, club-room, school-room, or in the country a good-sized barn may be used for the meeting. Never divide your party into two small rooms, or misunderstanding will arise, and harm instead of good be the result.

The room or barn should be suitably decorated with evergreens, banners and mottoes, and a good platform erected at one end for the use of the performers. This may be utilized for the tea by placing the Choir and other Church Workers together upon it.

In the matter of provision, the following quantities have been found sufficient to give 100 adults a bountiful tea:—

50 lbs. of cake at 6d. per lb.*	.	.	£1	5	0
5 lbs. of fresh butter at 1s. 4d. per lb.			0	6	8
2 gallons of milk at 1s. per gallon.	.	.	0	2	0
2½ lbs. of tea at 2s. per lb.	.	.	0	5	0
10 lbs. of sugar at 3d. per lb.	.	.	0	2	6
16 loaves of bread at 3d. each	.	.	0	4	0
100 oranges at 1d. each	.	.	0	8	4
			<hr/>		
			£2	13	6

* This quantity may consist of 34 lbs. of plum and 16 lbs. of seed cake. It allows half a pound of cake for each person.

N.B.—If halfpenny buns be given in part as well as cake, 10 buns may be reckoned as about equivalent to 1 lb. of cake, or 50 buns to 5 lbs. of cake.

The receipts will be as follows:—

If 100 tickets be sold at 6d. each, the total receipt will be	£2	10	0
" " 7d.	2	18	4
" " 8d.	3	6	8
" " 9d.	3	15	0

As there will be extra expenses, such as hire of urn, and labour of fitting up tables with tressels and planks, it may be seen that a Parish Tea cannot pay at 6d. each, but 8d. or 9d. must be charged to cover all expenses.

Next follows the arrangement of the tables. For one hundred people eight tea-makers should be invited, each to provide cloths, crockeryware, and spoons for a table of twelve persons. An extra dozen or two can then be hired for use; beyond these some parishes are provided with a useful set of stone-china tea-things, having the name of the parish printed upon them. These are supplied at a reasonable cost in large quantities from the potteries. An extra concert will enable this cost to be met.

The ladies of the neighbourhood with friends invited should wait upon the parishioners during tea.

Tea being over, the Address should follow. It should consist of notices of all matters during the past year connected with the Church and Parish, also plans for the future, containing words of advice and encouragement to all present.

The tables should then be cleared away, and the seats re-arranged in front of the platform for the second part of the evening's entertainment, consisting of vocal and instrumental music, readings, etc. The programme need not be a long one, nor the composition of it difficult; indeed it will generally be found that the previous tea and address will predispose the audience to be pleased with any short and easily arranged selection of music, etc., to close the evening. (See "*Concerts*," p. 125; "*Entertainments*," p. 180.)

PENNY BANKS.

In town parishes the Post Office Savings Bank has supplied a need of which many avail themselves; but it will still be found that others are very glad for many reasons to have at hand the convenient Parochial Penny Bank. It connects their thrift in a way with the parish, and they like this.

In agricultural districts the Parochial Penny Bank will generally be found to be a useful and much appreciated agency in teaching habits of thrift. It is a good plan to connect the Penny Bank with the Day-school. Parents are readily induced to make small payments in this way through their children, while school attendances may be rewarded by giving a Bank Book as a prize in which a small sum of money has been placed to the child's credit. This is a powerful incentive with parents to encourage habits of thrift, while it greatly interests them in the way their children attend either Day or Sunday-school.

A Committee of about six managers should be formed from the most influential persons of the neighbourhood, and two of their number may be elected annually to serve as Treasurer and Secretary. Sometimes the latter may be given to the School Teacher or some other Church Worker who may be glad to accept this office.

In many parishes it will be found that the poor people are pleased to be able to pay their money into the Penny Bank with the prospect of receiving at the end of a given time only their own with a very little interest added to it; but if more than this is sought, a general subscription fund should be opened, so as to raise $2\frac{1}{2}$ per cent. on the amount of deposits (not a large sum). If this can be done, the $2\frac{1}{2}$ per cent. thus obtained, together with the $2\frac{1}{2}$ per cent. obtained by investure of the money, will give 5 per cent. in hand to add to each pound of the depositor's money.

Small Bank Books or Cards should be given to each Member upon paying in the first deposit, and this, with all after deposits made, should be entered by the Secretary in the ruled spaces. These depositor's books should be called in at the end of each year to balance up all accounts, and to add the amount of interest due to each.

A pamphlet has been published by the Government, and can be obtained at most of the Money Order Offices, giving full information as to the way in which money may be best invested in the Post Office Savings Bank.

RULES OF THE ——— PENNY BANK.

1. Deposits of One Penny and upwards will be received at every from till o'clock.
2. The money received will be invested in the Post Office Savings Bank, on behalf of the above-named Penny Bank, in the following names, being those of the Trustees of the said Penny Bank :—
.....
.....
3. Depositors may withdraw all, or a portion, of their deposits on giving one week's notice any the Deposit Book to be left with the Trustee in attendance.
4. Women and children may deposit and withdraw money in their own names.
5. No person will be allowed to have in this Penny Bank, at one time, more than £5 in all. So soon as the amount paid by any depositor reaches £1, he will be assisted to open a separate account in his own name at the Post Office Savings Bank; and he will thus be able, if he wish it, to make his subsequent payments direct to the Post Office. As, however, no deposit of less than one shilling can be received at the Post Office Savings Bank, he may continue to pay into the Penny Bank as before.
6. Each depositor will be furnished with a bank book free of charge; but should it be lost, he will be charged two-pence for a new one.
7. Strict secrecy will be observed respecting all deposits.
8. Interest will be allowed at the rate of

BANK BOOK.

No.

Depositor's Name.

Date of Deposit or Withdrawal	Amount of Deposit.			Amount of Withdrawal			Signature.
	£	s.	d.	£	s.	d.	

PENNY DINNERS.

Much has been written and said of late about this important subject. It has been truly alleged that the great evil of over-pressure in education is keenly felt by the poorer classes, because the children are not properly housed, clothed, and fed, and are, therefore, unable to stand against the physical and mental strain which is daily required of them.

Penny dinners have been introduced to help the poor children in their work, and I am much indebted to the Rev. F. F. Kelly, Vicar of S. Giles', Camberwell, S.E., for the excellent paper of practical knowledge upon this as yet little known subject. Mr. Kelly will be glad to either explain the subject further, or he will kindly allow friends interested in the scheme to see the working out of the Penny Dinner System in his own parish. He says:—

Rather with the view of recording the results of the experience gained after carrying on Penny Dinners for three years, during some months in the winters of 1884—1887, than of dogmatising on the matter, the following suggestions may be offered to help towards the establishment of the same elsewhere.

It must be noted that the primary object in this instance was not to make these dinners pay. Were the rent of the kitchen, the cost of wages, fuel, etc., to be all paid out of the children's pence, there could not be more than 11-16ths of a penny spent on each dinner. The youngest children coming for these dinners would consume food costing that amount; boys of thirteen and upwards would need more. Plans were laid to spend the whole 150 to 180 pence on the 150 to 180 portions of food given to the hungry children. The hire of the kitchen was paid by other means, and a subscription met the extra expenses, consisting per day of 1s. 6d. for cook, 6d. for girl to help wash up, and 6d. for fuel. Two boys who were chosen to help first, and then received their dinners for so doing afterwards, were all who were further needed, besides the volunteer distributors of the meal. The idea of "self-supporting penny dinners" is a misnomer, for first the plant and initial expenses have to be in every case paid for by outside help; and, moreover, the distribution of the dinners is also always carried out by voluntary assistance. In short, charity is not quite eliminated from the schemes of those who most closely claim to aim at making these dinners self-supporting, and it is not to be regretted that it should be so. A large number of young ladies and others, who could occasionally spare an hour or so in the middle of the day, should be enlisted in the cause. The

time they would be required to give would be from 12.15 to 1.15. In this way "parochial work" may be found for some who can only give these particular hours. A goodly number should be so engaged in order that four being told off for each day, there might not be service required of each one more than once a fortnight. Where fewer helpers could be got the times of attendance would necessarily come more often. One, with a head on her shoulders, should do all the catering and be really the mistress of the cook, girl, and boys. As to cost of plant for beginning, reference is made to "Cheap Food and Cheap Cooking," by Rev. W. Moore Ede, published at 1d., by W. Scott, 14, Paternoster Square. This pamphlet introduces to notice the Newcastle Cooker. This can be seen in operation at any of the schools supplied by the makers. It should be noted that the cost of gas used thereby would in practice seem to be about 10d. a day, whereas a coal fire to heat a large copper would not cost much more than 3d. But the Newcastle Cooker, though restricted only to boiling and stewing, is an excellent machine in every other respect, provided that gas be laid on in the kitchen. Metal plates and bowls are to be preferred to crockery ones, on account of non-liability to breakage.

Other pamphlets which should be referred to for guidance in the matter are:—(1) "Self-supporting Penny Dinners" (especially for recipes), price 1d., published by Alexander & Shephard, 21, Castle Street, Holborn; and (2) "Can a sufficient Midday Meal be given to poor school children at a cost for material of less than one penny?" printed by Causton & Sons, 47, Eastcheap, E.C.

However, in No. 2 it should be noted that Sir Henry Peek seems to be able to buy materials much cheaper than they could be bought in London. Sir Henry has taken so much trouble about this matter of cheap and wholesome dinners, and has been so willing to help others who do so too, that it is impossible to refrain from here including a recipe which he himself has used since his earlier published pamphlet, for a pudding, which is not only cheap but very nutritious:—1 lb. pressed dates (to be bought in large quantities at 1d. lb.), which, when stoned, will produce 13 oz. of fruit. These must be well chopped up. 1 lb. flour; $\frac{1}{4}$ to 1-6th lb. suet (mutton or beef), we used 1-6th only; $\frac{1}{4}$ lb. moist sugar. To be boiled at least three hours. It may be also baked and so used cold.

With the Penny Dinner movement Sir Henry Peek's name must always be most honourably connected. If his pamphlet be now out of print, he is always so kind that he is sure to allow personal reference about it. We have had to thank him sincerely for much kind advice and help—he, the father of penny dinners, having set many minds to work to solve the problem as to cheap and good dinners.

The aim and object of thus providing dinners for children cheaply should be kept in mind.

(a.) It is not to take the mother's duty off her hands, but in such cases as are within the rules of admittance, to allow her to work and yet secure good meals within her means.

For (b) it is to help those mothers who are hardly placed, and who want to be bread-winners, *vice* fathers dead or disabled, and ensure their children getting well cooked, nutritious food at cheap rates. When it is known that in many voluntary schools in South London, a large proportion of children commonly on four or five days a week ring the changes on bread, cheese, potatoes, and dripping, and the Board School children fare often far worse, it is not hard to understand that a good meal in the middle of the day will do something appreciable towards getting rid of the fear of "overpressure." Well fed, well cared for children are not commonly overpressed. The exception schedule, as now allowed by the Government, and penny dinners well managed, will go far to dissipate the late exaggerated cry about overpressure.

The Board School children were admitted with our own; indeed, they came in much larger numbers. Two Board Schools lie on the borders of our parish. The teachers thereat willingly and usefully co-operated with us. The rules of admission were:—

1. Children of widows or those whose fathers were out of work, or children of large families where the heads could earn but small wages.
2. Those who have been present at school at opening prayer-time.
3. Notice to be sent to the kitchen by 9.30 each morning of exact number by the head teacher.

The reason of insisting on Rule 2 can be seen when it is proved to encourage regularity in school attendance; whereas Rule 3 renders little waste likely, in spite of the apparently unavoidable constant variety in numbers. Tickets were given to children fulfilling these conditions. The tickets, together with the penny, admitted each one to the dinner. Care should be taken, however, to prevent the children abusing the opportunity, *e.g.*, lest the child should get the penny from its mother and yet not go to the dinner, preferring to spend the money in sweetstuff or some other abomination. To allow them to do so without discovery would be doing the children harm eventually—which is, in other words, to say that in this, as in all other things, juvenile iniquities need to be anticipated and guarded against.

The cost, after some £12 is spent on plant, will be rent of kitchen, 5s. a week, fuel 3s., wages 8s. Then for some £20 the kitchen would be kept open from October to May.

As to times of opening. They were shut during the holidays; they were opened throughout school times, during the above-mentioned period, on Tuesday to Friday (inclusive). It is reckoned that all mothers are able, from the remains of the

Sunday's dinner, to do fairly well for their children on the Mondays.

Our menu was generally on Tuesday: liver and bacon, and a good allowance of boiled potatoes; because it required no preparation on previous day. This was baked at a neighbouring bakehouse. On Wednesday, pea-soup and suet pudding (currant, jam, or date). Thursday, pudding only; suet with meat, suet with currants, or plain with sugar. Friday, mutton broth, haricot soup (the haricot beans being practically made into a purée in the soup) and afterwards suet pudding as on Wednesday. At times, this was varied with Irish stew and bread and jam, rice pudding; but the whole menu is open to considerable alteration, as can be seen by reference to the pamphlet above-mentioned, and in particular localities macaroni may advantageously be frequently used. On soup days a good full half-pint of good soup was given, with a second helping if desired, and a slice of pudding or bread and jam. Bread was also on most days given as wanted. With very few exceptions (where gluttony needed watching) the children were allowed as much as they wanted, and always seemed to be completely satisfied.

The order and propriety of the whole distribution must, in a great measure, depend upon the number and efficiency of the helpers. The time being limited, it becomes necessary that as many as convenient should assist. And it will certainly in most cases be found advisable, even if no one of the clerical staff can be uniformly present, that the ladies shall not be left alone to manage considerable numbers of children, many of whom are boys. It will much enhance the tone of the children if all available means be employed to induce, and if necessary to insist upon, proper and orderly behaviour. It is therefore advisable to fix a particular time at which the dinners shall begin, and to keep to it as regularly as possible, grace being said by someone in authority at the hour.

A word could perhaps be advantageously added, more especially upon our latest experiences during the winter of 1886-1887, as these have rather modified the general ones of the earlier years. During these months the dinners given as in previous years on the same four days in each week, were made "free" to the children of our own parish, who attended Board Schools in the district, or to those attending our own National Schools—outsiders, and children receiving Board School tickets for the purpose, being also admitted by payment. The Board School children produced tickets which were issued by their head teachers, and paid for weekly by the authorities of the Board Schools in the neighbourhood. The consentient opinion of those engaged in the distribution of so-called "Penny Dinners" within the Metropolitan area, seems now to be that the children for whom such cheap dinners are intended can but seldom in the winter months produce the pennies, and that therefore in the

main, those who took advantage of them during our first two years, were those for whom such were not exactly intended.

Of course the lists for admission, as mentioned above, were insisted upon in the case of our own National School children; and the District Visitors decided week by week as to all other children in the parish needing the food. To both of these, sets of children's tickets of admission *for each day marked with the particular day's date* were issued week by week; others who were evidently not so poor were on any day admitted on payment of 1d. each. Money was specially raised for the expenses by giving notice in church and collecting on the Sundays in alms boxes marked for the purpose. An experiment of hiring from the local Gas Co., a cooking stove proved satisfactory. The stove used was Davis' "Metropolitan" Gas Cooking Stove. Its costs of hire is 2s. 6d. per quarter. Using it only for a few months, 2s. 6d. extra was charged for its removal. The cost of this, together with the gas used, did not exceed the cost of the bake-house charge in the previous years; and, of course, this oven being available for other things besides roasting, added materially to the comfort of the kitchen work. It would appear therefore that the kitchen being once furnished, not less than 100 dinners can be given daily, so that all the children of ages from 7 to 13 can have as much as they properly need—at no greater cost than a penny a head. Rent of kitchen, cook's wages, and distribution being otherwise provided for, a great deal must depend upon the caterers and superintendents, who will have to give much time and care to her work.

It would be well that the same person should continue in such an office from year to year. In our parish we have fortunately had the voluntary services of one who has very ably carried on the work during the three last winters, and who will be ready to give any information in her power to those who would like to attempt similar charitable undertakings.

It ought to be added that during the past winter in Birmingham cheap dinners have been provided at a considerably less cost than those already described. The object there, however, was rather to discover the minimum amount required to provide what was supposed to be a sufficient dinner for the children than to give as much as the children could fairly consume. It is only right to call attention to the pamphlet by Mr. George Henry Sargant, of Birmingham, because the question would seem still to be an open one as to the object of so called "penny dinners." If it be taken into consideration that the children requiring these dinners during the winter months are very unlikely to have other good meals at home, it does not seem too extravagant a plan to spend upon each one daily according to the plan described above. Mr. Sargant has, however, devoted so much time and attention to the subject, that his opinion on any point about "penny dinners" deserves attention as much as his labours deserve our respectful notice.

I would suggest, therefore, that his pamphlet "Farthing Dinners" be read by those interested in the matter as well as another styled "Cheap Dinners for School Children," being the report of one of two conferences held on the economy of our food supply in Manchester this year.

As some knowledge of the literature on the whole subject may be useful, I have added the following list of publications :

1. (a) **School Dinner at Farnell** and (b) **Soup Dinners for School Children.** By J. A. Campbell, M.P. (James Mackhose & Sons, Glasgow.)

2. **Can a sufficient Mid-day Meal be given to Poor Children at a Cost of Material of less than One Penny?** (Sir J. Causton & Sons, London.)

3. **The Penny Dinner Question.** Conference of London Board School Managers and Teachers. (*School Board Chronicle*, 13th December, 1884.)

4. **Penny Dinners.** By Benjamin Clarke. (*Sunday Magazine*, September, 1884.)

5. **Cheap Food and Cooking with Hints for Management of Penny Dinners for School Children.** By Rev. W. Moore Ede. (Walter Scott, London.)

6. **Food for the Million.** By Capt. M. P. Wolff, F.S.S. S. Low & Co., London.)

7. **The Story of a Penny Dinner.** By John Oldcastle. (*Merry England*, December, 1884.)

8. **Advantages of a Dietetic Reform in Orphanages, etc.** By J. W. C. Fegan. (The Vegetarian Society, Manchester.)

9. **Penny Dinners.** By S. D. Fuller. (*Contemporary Review*, September, 1885.)

10. **Cheap Meals for School Children.** By W. E. A. Axon. (*Dietetic Reformer*, December, 1885.)

11. **Food Thrift.** By Benjamin W. Richardson, M.D., F.R.S. (The Vegetarian Society, Manchester.)

12. **Self-supporting Penny Dinners for School Children. How to establish and manage them.** By Central Council for Promoting Self-supporting Penny Dinners. (Alexander & Shephard, London.)

13. **Manchester Conference on Education under Healthy Conditions.** Edited by J. C. Horsfall. (J. Heywood, Manchester.)

14. **Penny Dinners and the best means of dealing with Children who are ill-fed and who do not pay.** Prize Essays issued by Central Committee for Promoting Self-supporting Penny Dinners. (Sir J. Causton and Sons, London.)

This contains an account of ten years' experience by Sir H. W. Peck.

15. **On the Rational Alimentation of the Labouring Classes.** By Capt. M. P. Wolff, F.S.S. (W. H. Allen, London.)
16. **Birmingham Half-Penny Dinners for Children attending Elementary Schools.** Report of Seasons, 1886-87. (R. Birbeck, Birmingham.)
17. **Farthing Dinners.** By Geo. H. Sargant. 2d. (Simpkin, Marshall & Co., London.)
18. **Christian Socialism versus State Socialism. How may hungry children be fed without pauperising parents.** By a North-Country Woman. (W. Scott, London.)
19. **Report of Council for Promoting Self-supporting Penny Dinners for 1885-1886.** (Alexander & Shephard, London.)
20. **Reports of Hope Street, Birmingham, Local Committee in respect to Half-penny and Free Dinners, 1885-1887.** (W. H. France, Hon. Sec.)
21. **Cheap Dinners for School Children and the Economy of our Food Supply.** Report of Two Manchester Conferences. Price 2d. (J. Heywood, Manchester.)

PLEASANT EVENINGS FOR YOUNG WOMEN.

This is a needlework and general improvement class for girls and young unmarried women who are engaged during the day at a factory or in some such employment.

Once or twice a week the girls meet for needlework instruction. They are taught by any ladies of the committee who undertake to be present at the meeting. The work may comprise needlework of any kind, cutting out, making and mending their own clothes, etc., with other instruction such as reading, writing, arithmetic, drawing, or even suitable games may be introduced for a portion of the time. The material, as in the case of other similar meetings—see the *Dorcas*, p. 162, and the *Mothers' Meeting*, p. 275—should be supplied at wholesale prices by the Committee; it may be paid by the girls in weekly payments, but a rule should be made that no garment shall be taken away until paid for.

The meeting is opened and closed with a short form of prayer, and a hymn. An excellent form is given by Bishop Walsham How in his "Pastor in Parochiâ," p. 297, or in "The Mission Room Office," by Canon Venables, both published by Wells Gardner, Darton & Co. At intervals during the two hours' meeting one of the committee reads aloud from some good book—a story, or mission work at home or abroad.

The Rochester Diocesan Society has borne testimony to the good done by such evenings among the working girls of London. Any one wishing to see a society of this kind in work, may do so by applying to the clergyman in charge of the mission station, Bell Street, Bermondsey New Road, S.E.

PROMOTION OF PURITY.

By G. G. S. VIDAL, *Hon. Sec. of the White Cross Society.*

An article on the above subject to be complete should include an account of Rescue and Vigilance Societies. But, as in the majority of cases there are special organizations in the various Dioceses for this work, the question dealt with will be the Promotion of Purity among Men. This is by far the most important of all the various questions connected with the movement, and one which every parish clergyman is bound to consider. Practical hints for doing the work are the only ones that are valuable, and no attempt to justify some effort is required. The fact that the subject is an unpleasant one is no excuse for ignoring it in parochial work; the difficulties are great, and the danger real. The suggestions now offered are mainly borrowed from No. 28 of the White Cross Series, an account of three years' work in the cause.

First, in a Country Parish.—A definite Society will be very difficult to keep going. Many meetings on the subject are impossible, but it is well to begin work with a meeting. Invite the more steady men in the parish to consult with you as to the need of some plain and careful teaching. Above all things in speaking to them assume that they will agree with you as to the desirability of giving the cause greater prominence than it has had hitherto, and thus avoid the danger of being thought to have called them together in a suspicion of their own lives being immoral. This will certainly happen unless the greatest care is taken, and offence will be given for which it is hard to make amends afterwards. Take advantage of some approaching event, such as a fair, a militia training, or a harvest feast, at which special occasions for vice are likely to occur, and make that the excuse for the first meeting. Even a recent village scandal may be used as a pretext for justifying this special gathering. It is well to have something to serve as a ground for the first move.

Let the meeting be of a semi-private character. Private invitation will be better than invitation from the pulpit, or by placard—and if the meeting takes place in the Clergyman's house or parish-room so much the better. It may be well to invite a stranger to give a plain and simple address on the need of raising the tone of our village life. On this too much stress cannot be laid: the victims of sin in our large towns are to a very large degree drawn from the villages. If ever the supply of fallen women is to be checked, the country clergy will have to do a very great part of the work.

The following should be the order of the Meeting :—A hymn ; a few collects, *e.g.*, Sixth Sunday after Epiphany, Eighteenth Sunday after Trinity ; address ; hymn ; prayer.

After the Meeting give every one who is present a copy of one of the White Cross Series, * *e.g.*, The Bishop of Durham's Address, "Damaged Pearls," "Man and Woman," "Little Kindnesses," "Wild Oats or Acorns?" "My Little Sister," "Ten Reasons why I should Join."

If the interest seems sufficient, invite any who may be present to form a Parochial Association, and affiliate it to the Church of England Purity Society. Avoid the title "Purity Society": the instinct which makes men shrink from joining a society with such a name is a true one and ought to be encouraged rather than broken down. There is everything in a name. Such a title as "White Cross Association," "St. George's Association," or "St. Michael's Guild" is far better. The leader of the movement in America writes:—"Before the organization of the White Cross Society no progress was made in purity work. From the moment the work was well named it began to exhibit genuine vitality. The five obligations were retained intact, and are now forming a bond of union in many lands." Whatever the title, it is urged that the following obligations should appear on the card of Membership :—

I. To treat all women with respect, and endeavour to protect them from wrong and degradation.

II. To endeavour to put down all indecent language and coarse jests.

III. To maintain the law of purity as equally binding on men and women.

IV. To endeavour to spread these principles among my companions, and to try and help my younger brothers.

V. To use every possible means to fulfil the command, "Keep thyself pure."

A nucleus of an Association may thus be formed, and the question will arise, What are the members to do? Let the answer be clear from the beginning, that the duty expected of each member is to live in accordance with these five obligations, and then again and again opportunities for doing a small thing will be found. The consistent life is what is needed of members, not aggressive action primarily.

Secondly, a large Town.—Find out the name and address of every one who holds a Bible class, write to them and all the clergy, and secretaries of such institutions as the Y.M.F.S., etc., ask them to allow an address to be given by some chosen speaker to their members. Begin in this way with several small meetings

* To be obtained from the Secretary, White Cross Society, Museum Close, Oxford.

before attempting a large public meeting. The most fatal mistake that can be made is to think a good start is made by a mass meeting. It is the worst start possible, and will probably throw the progress of the movement back at least two years. It would be a good rule never to hold a public meeting until at least two per cent. of the population have accepted the White Cross obligations, or the pledge of any other card that may be chosen. Urge each Clergyman to endeavour to enrol a few members; many will shrink from this, and thus it can be seen who are the real friends of the movement. Get literature thoroughly disseminated throughout the town; a broadcast distribution in the factories and workshops will set men talking, and that is in itself a gain. They already talk of nothing but the evil, and it is an advantage to hear the fact of there being a force on the other side, discussed as well. Upwards of five thousand of the White Cross series have been given away during one mission.

After the Bible classes have been addressed, call a public meeting. If a layman can be found to take the chair it may be advisable to prefer his services to those of the local clergy. Care is required in gathering a large meeting—much will depend on the manner of advertisement.

Such a heading as “Modern Babylon,” “Aristocratic Vice,” “Social Sins,” will disgust all right-thinking men, and drive away the more timid. A placard headed “White Cross Society,” or “Morality,” will not have this effect, and if the White Cross series have been well distributed beforehand the subject of the meeting will be quite understood.

The most effective way of drawing together an audience is by *cards* of admission—given to the various Bible classes, choirmen, guilds, etc. In this way a large meeting can be obtained at a merely nominal expense; it will entail a certain amount of trouble, and therefore be unpopular, but it is incomparably the best method. Handbills are practicably useless in large cities now. Let the cards be well printed, and the word “*admission*” be printed in large type: this will give a certain value to it in the minds of the recipients. These apparently trivial matters are the really important ones in this work. At the meeting, distribute papers to be filled in by those who are willing to become members of the Society. The following form has been found useful:—

NAME OF SOCIETY.

Obligations in full.

Form of Application to be filled in and sent to — (Name of Sec. and address.)

I accept the above obligations, and beg that you will enrol me as a Member of the Society.

(Signed) Name _____

Address in full _____

Age _____

The following rules are suggested to serve as a model :—

- 1.—That this Society be called ———
- 2.—That the management of the Society be entrusted to a Committee of not more than ——— members. Any vacancy that occurs being filled by election at the next General Meeting. That one quarter of the Committee form a quorum.
- 3.—That the age of admission be sixteen.
- 4.—That the Committee have full power to dismiss from the Society any Member for reasons which shall appear to them to be sufficient.
- 5.—That all expenses be defrayed by voluntary subscriptions.
- 6.—That General Meetings be held quarterly, or at such intervals as may be deemed expedient.
- 7.—That all Meetings open and close with prayer.

One public Meeting yearly should be held when the Society has been fairly started. The membership however should be gradually increased by using existing institutions, and each name sent to the secretary as it is secured. There should be a general secretary for the whole town who would enrol those members who live in parishes where no Local Association is formed. Notice of the Annual Meeting should be sent to each of these individually. It will be found to further the cause, if each parish has its own Association, all of which should unite for the general public meeting once a year.

If it be kept clearly before the minds of those who are asked to sympathise with the Society that it is primarily an educational work, and aims at drawing together those who have special temptations, as well as those who have none, the fear of opposition to it will soon be discovered to be without foundation.

A question has often arisen whether meetings can safely be held except in church. There is much to be said for having meetings in church, but on the whole they will probably be found to be better attended in a parish room, school-room, or town hall. There is an additional advantage in having the meeting in an unconsecrated building, *viz.*, that there are numbers of men who would never think of going to church on a weekday, who, none the less, are in the habit of going to meetings.

Some hesitation has often been felt against selling literature at these meetings, but those who do not care for the books will not buy, and those who do buy them will be certain to read what they have paid for. It is wise only to attempt to sell books with an attractive cover. The prejudice against anything in the nature of a tract is difficult to overcome.

Nothing has been said of the indirect methods for promoting the cause. Rambling Clubs, Cricket, Football, Gymnasium, Libraries, and everything which take men out of themselves, and give them new interests and thoughts, minister to the maintenance of a true standard of manliness. The most telling appeal is that to chivalry, and on this as part of the Christian ideal all speeches should be based. In these ways a practical work can be done. A common objection has been made

against having another Society, but if the members meet only quarterly or half-yearly, this objection will not be a real one. If members pay for their cards, and on joining are invited to give some small donation to the Society, the expenses are practically nothing. Every public meeting ought to pay for itself by the money taken in the room at the collection, but in any case an expenditure in the White Cross cause is justified, and does far more good than the same sum given to a Reformatory or Penitentiary.

The following works are suggested as useful for distribution :—

Letter to a Lad. For Boys from 12 to 15. (C.E.P.S. Series.) 1d.

Purity: the Guard of Manhood. (White Cross Series.)

A Strange Companion. For Boys at Confirmation. (White Cross Series.)

Per Angusta as Augusta. (White Cross Series.) 1d.

An Address at Trinity College. (C.E.P.S. Series.) 1d.

The Greeley Expedition. (White Cross Series.) 1d.

Conquering and to Conquer. (White Cross Series.) 2d.

The Secret and Method of Purity. An evil tradition. For young men of the better educated classes. (White Cross Series.) 1d.

True Manliness. (White Cross Series.) 1d.

Man and Woman. (White Cross Series.) 1d.

Wild Oats and Acorns. (White Cross Series.) 1d.

God's Great Gift of Speech Abused. (White Cross Series.) 1d.

Lost in Quicksand. (White Cross Series.) $\frac{1}{2}$ d.

Is it Natural? A White Cross Appeal. For clerks, employes in large warehouses, etc. $\frac{1}{2}$ d.

Little Kindnesses. 1d.

Damaged Pearls. 1d.

My Little Sister. For working men. $\frac{1}{2}$ d.

Your Duty. (C.E.P.S. Series.) 1d.

The National Flag. (White Cross Series.) $\frac{1}{2}$ d.

The Ride of Death. For soldiers and sailors. (White Cross Series.) 1d.

Any of the above may be obtained from the Secretary, White Cross Society, Museum Close, Oxford.

CHURCH OF ENGLAND PURITY SOCIETY.

BY LIEUT.-COL. H. EVERITT, *Secretary*.

PURITY.—Regulations as to Associations of the Church of England Purity Society, 111, Palace Chambers, 9, Bridge Street, Westminster.

Associations may be established within the limits of a Parish, Rural Deanery, or Archdeaconry, under the guidance and sanction of the Incumbent, Rural Dean, or Archdeacon respectively.

Associations will be taken into direct union by the Central Society until the Diocesan Branch be established, *provided the Incumbent become a Member of the Central Society*.

Associations must adopt General Regulations II. and III. (a) (c), and may add any other rules not inconsistent with these General Regulations, viz. :—

General Regulations II. The objects of the Society are to promote—

1. Purity among men.
2. A chivalrous respect for womanhood.
3. The preservation of the young from contamination.
4. Rescue work.
5. A higher tone of public opinion.

General Regulations III. Membership is open to—

- (a) Men only, who—
- (c) Undertake to promote the objects of the Society.

Associations shall send to the Office every January an Annual Report, and copy of any new Rules adopted since last Report.

No payment from an Association to the Central Society is required, but an Annual Donation is requested.

The Central Society will, as far as possible, aid by assisting to obtain suitable literature, advice or information, and by sending Deputations to preach or speak, provided the travelling expenses of the Deputation be guaranteed by the applicants.

Hints for the Formation and Working of Parochial Purity Associations.

FORMATION.—The Incumbent calls together the most earnest men in his parish, and having commended the movement to their prayerful consideration, and supplied them with full information (the necessary papers, etc., will be supplied from the Office,

C.E.P.S.), a committee is formed and arrangements made for extending the movement.

MEETINGS at which this subject alone is dealt with, should not be frequent, and should always be carefully arranged to insure the utmost reverence and discretion of treatment. A deputation from the Central Society will, if possible, attend (on application) to start an Association.

Periodical meetings for intercession should be arranged, at which sermons and addresses may be introduced, and new members admitted.

LECTURES on physical and practical subjects connected with purity of life should be *carefully* introduced.

SPEAKERS AND PREACHERS should make it a rule to hold up the standard of *positive* Christian purity, avoiding unnecessary reference to details of impurity and vice.

Where a PAROCHIAL GUILD OR SOCIETY exists, such as a Temperance or Friendly Society, which comprises men and boys, a new society *quâ* purity is not always desirable or necessary, but while retaining the title and rules of the local *Guild*, members should be invited to accept the C.E.P.S. Card, which contains the following "WHITE CROSS OBLIGATIONS."

- 1.—To treat all women with respect, and endeavour to protect them from wrong and degradation.
- 2.—To endeavour to put down all indecent language and coarse jests.
- 3.—To maintain the law of purity as equally binding on men and women.
- 4.—To endeavour to spread these principles among my companions, and to try and help my younger brothers.
- 5.—To use every possible means to fulfil the command, "Keep THYSELF pure."

The Guild will then be welcomed into union by the C.E.P.S. Members of Bible, Confirmation, or Communicant Classes should be similarly enrolled, and thus a Purity Association will be formed without any need for much new machinery or organization.

The duty of individual members of the Association will be chiefly:

Mutual support in promoting purity of life amongst themselves and fellows. This will include such means as:

- (a) Circulation of suitable literature. (See C.E.P.S. "Papers for Men," &c.)
- (b) Physical and intellectual recreation.
- (c) Personal example and influence.
- (d) Discouragement of incentives to vice.
- (e) Intercession.

It is believed that just as membership in a Temperance Society is a safeguard against temptation to drink, so fellowship with the Purity Society will prove very helpful to young men who desire to fulfil their baptismal vow, to associate in godly living and to spread right principles among their companions. *Elder men* should be welcomed for their support and influence, and these will be able to give practical assistance in abating social evils and other matters which the young should not be concerned with.

LIST OF PUBLICATIONS TO BE HAD OF THE C.E.P.S.

Papers for Men.

No. 1.—Letter of Warning to a Lad. Anon.

No. 2.—“Your Duty.” Lt.-Col. H. Everitt.

No. 3.—An Address at Trinity College, Cambridge. Rev. the Master of Trinity College, Cambridge.

No. 4.—The Physical Consequences of Impurity. F. Le Gros Clark, F.R.S., late President of the Royal College of Surgeons.

Others to follow. Price 1d. each.

The White Cross Series. For men only. Price 1d. each.

Shorter Papers. $\frac{1}{2}$ d., or 4d. a dozen.

Leaflets. 2s. and 1s. per hundred.

Manual for those engaged in forming Purity Societies. 1d.

Hymns for Purity Societies. 2s. per 100.

READING ROOMS.

We now come to a parochial institution which is always one of the most useful and popular, because it meets the wants of all classes of the community.

A comfortable warm room, well lighted, and supplied with illustrated and daily papers, periodicals, books and games, is a great boon to the young men of a parish during the winter months. It often happens that the over-crowded fireside at home offers little comfort to this class, who naturally seek for some other place to spend their evenings in. The public-house is open to welcome them, and some are sure to find recreation there; but if an attractive Reading Room be also open, it will soon find an appreciating number.

In town parishes it is a good rule to open the reading room for several hours in the daytime as well as in the evening, and to admit ladies and others as members. Another way is to open the room for two or three hours once or twice a week during the daytime for the use of ladies only. This, however, will not be practicable unless a parish room is used for the purpose, having its resident caretaker in charge.

It requires some tact to carry on a Reading Room successfully. The first thing to secure is a suitable room. This will be found in the school-room, if its use can be obtained. Plenty of light and good fires are needed to make a room cheerful and tempting. A committee of the clergy and other church workers should be formed to draw up rules, select papers, fix payments of fees, and provide a small fund for the general expenses incurred.

Beyond the first outlay of furnishing games, etc., the minimum number of members actually sufficient to make a Reading Room self-supporting is from twenty-five to thirty. That is upon the supposition that it will be open during the six months of the winter season only, viz., from Oct. 1st. to March 31st. This may be shown thus:—The payment of members should be 6d. each per month payable in advance. This with thirty members amounts to £4 10s. All magazines newspapers, etc., should be re-sold to members or other parishioners at half price, when withdrawn from the club; the rule being that as soon as the new number appears the old one may be taken away. This reduces the main expense of providing papers, etc., to one half or nearly so, and there is generally no difficulty in selling out at the reduced rate.

The parish library, if kept in the same room, should be thrown open free to the members for use in the reading room only. Other expenses will be for firing and lights, with some little fee to an attendant to sweep, to open and close the room each evening.

This statement of expenses, of course, does not include the payment of rent for the use of the room, but it often occurs that the school-room, or some parish room is free for this purpose, and thus the expense of rent is saved.

One member of the committee should always be present at the Reading Room to secure order and see that the rules are kept. Sometimes one member may be admitted free, upon the understanding that he will act as Secretary and Manager. He will then be responsible for this duty, and report any cases of misdemeanour to the Committee, upon which they shall have the power to use expulsion.

List of Papers suitable for a Reading Room of thirty members, paying 6d. each per month:—

Weekly at 6d.—Illustrated London News, The Graphic, Pictorial World, Land and Water, The Field.

Weekly at 3d., 2d. and 1d.—Punch, Judy, Fun, Funny Folks, Public Opinion, Bazaar and Mart, Times Summary.

Church Papers.—The Guardian, 6d., Record, 3d., Church Bells, 1d., National Church, 1d., Church Times, 1d., Rock, 2d., The Banner, 1d., Family Churchman, 1d., Church Review, 1d.

Daily Papers.—Three London daily papers.

Weekly Papers.—Two good weekly local papers.

Magazines.—Several of the following:—(e.g., *Two at 6d., and Four at 1d. per month*), Chambers', Cassell's, Quiver, Longman's, English Illustrated, Monthly Packet, Churchman's Magazine, Leisure Hour, Sunday at Home, Boy's Own Paper, Penny Post, Banner of Faith, Our Work, Parish Magazine, Home Words, The Net, Mission Field, Animal World, Cottager and Artizan, British Workman, On Guard, The Church Worker, Church of England Sunday School Magazine.

This list is by no means exhaustive. It is only given here for the purpose of selection.

There are also several weeklies bearing on particular subjects which will be found attractive, as for instance:—The Lancet, Iron, The Mechanic, Gardening, The Builder, The Engineer, etc.

Generally speaking there should be about twenty papers and magazines for a club of thirty members. This number provides ample reading material, as some members will always be absent, while others will naturally prefer the games for amusement.

A good division of these twenty papers would be:—

	s.	d.
3 Large Illustrated Weekly Papers at 6d. each	6	0
3 Daily Papers at 1d. each	6	0
2 Local Weekly Papers at 2d. and 1d. each	1	0
2 London Weekly Summaries at 2d. each	1	4
4 Comic Papers at 3d., 2d., 1d. and 1d. each	2	4
2 Magazines monthly at 6d. each	1	0
4 Magazines monthly at 1d. each	0	4

Total .. 18 0 per four weeks.

It has been observed that most of the above will sell readily at half-price to members and friends interested in the Reading Room, to be withdrawn when the new numbers appear. If this be done it will at once greatly reduce the expenditure. Say, minus the daily papers (*and these may sometimes be taken in country places one day old at half-price, or for 2d. per week*), to about 10s. or 12s. per month.

Should the papers not sell at half-price, the number must be reduced unless subscriptions are forthcoming from hon. members, but from several years' experience of this plan, I can speak favourably of it.

A little care should be bestowed upon the choice of games provided for a Reading Room. The following will be found suitable:—

ESTIMATE OF GAMES.

	£	s.	d.
1 Bagatelle Board, Balls and Cues	2	10	0
* 1 Box Richter's Anchor Building Bricks	0	15	0
2 Sets of Draughts at 1s. 9d.	0	3	6
2 Draught Boards at 2s.	0	4	0
1 Set of Chessmen at 2s. 6d.	0	2	6
1 Chess Board at 2s.	0	2	0
2 Boxes of Dominoes at 2s.	0	4	0
1 Tactics, 2s. 6d. ; 1 Fox and Goose, 2s.	0	4	6
1 Fishpond, 1s. 6d. ; 1 Solitaire, 2s. ; 1 Gobang, 1s.	0	4	6
<i>Total</i>	<u>4</u>	<u>10</u>	<u>0</u>

* Both amusing and instructive, to be obtained from F. Richter & Co., Railway Approach, Fenchurch Street, London, E.C.

Carefully avoid cards, dice, and billiards, for these games generally produce a tendency to gambling, about which there should be a strong rule.

A good way of using the bagatelle-board is to make a charge of one halfpenny a game upon all players, *both winners and losers*, these halfpence to be placed in a box affixed to the board, for a fund to keep the same in repair. This rule also is a sure prevention against gambling, all being made to pay alike. In one reading-room *a considerable sum was raised in this way to meet the General Expenses Fund*. After the first cost the games are little or no expense to keep up, if the members are careful to use them properly.

A smoking-room may be added, where such can be arranged for, but in no instance should smoking be permitted in the general reading-room.

Writing materials should be provided, such as pens, ink, lead pencils, and two blotting-pads, for the use of members.

Tea and coffee can be sold to members if any person can be engaged to undertake this troublesome office. In town reading-rooms this is found to be a good plan to meet the wants of members who attend each evening on their way home from work. Then a lavatory should also be provided. It will generally be

found that if the tea and coffee are in any demand, they will repay the outlay. In the case of the lavatory, the original outlay will be the difficulty, later current expenses being small.

Also see *Coffee Room* under Temperance Society.

RULES.

1.—OBJECT. To promote the welfare, spiritual, intellectual, and social of its Members.

2. The Society shall, if practicable, be affiliated to the Church of England Young Men's Society, and to the Young Men's Friendly Society.

3. The Committee shall consist of six Members under the Presidency of the Clergyman, who shall act as Chairman.

4. A Treasurer and Secretary shall be appointed each year.

5. The Committee shall pay an Annual Subscription of 5s. as Honorary Members, and other residents in the Parish shall be asked to support the Reading Room as Honorary Members upon the same terms.

6. Members shall pay 1s. 6d. per quarter in advance, or if preferred, 2s. 6d. for the course of six months, also payable in advance.

7. That this Reading Room shall be open for the use of Members only (such Members to be parishioners) on from

8. The Members shall be responsible for good behaviour, and for the careful use of books, papers, and games belonging to the Institution. Any infringement of this Rule shall be punished by expulsion if the Committee think well.

9. Silence and order shall be as much preserved as possible during the games.

10. Any Member wishing to use a particular paper or game already in use shall ask for the same, and the holder shall deliver up such paper within ten minutes from the time of asking, and such game as soon as that particular game is completed.

11. The hours for opening and closing the Room shall be rigidly enforced.

12. All gambling is strictly forbidden.

13. The papers, periodicals, and magazines will be sold at half-price or to the highest bidder at the commencement of the half-yearly course. Such papers shall in no instance be removed from the room until the new numbers appear to take their places.

14. Should any deficiency occur in the funds at the end of the half-yearly course, it is generally hoped that the Members will unite together with the Honorary Members to make up the sum required.

15. Members shall be admitted free to Parochial Entertainments, *e.g.*, Concerts or Lectures held in the Reading Room, and shall further have a free ticket for the Parish Lending Library.

SCHOOLS.

I.—DAY SCHOOLS.

The Church Schools that have so long and so faithfully performed their good work of educating and training our happy English children have of late years been threatened with opposition of the strongest kind, inasmuch as the old system of religious training has been attacked, and in its place a purely secular programme offered which is barely worth the name of education, for it only seeks to cultivate a system of secular or worldly knowledge, wherein our little ones may be made intelligent, but they can never be made holier, purer, or better for its training.

The management, too, which has been so ably carried on by our Clergymen and their lay helpers, has in some cases been wrested from their grasp altogether by the Board School System of education, or it has only placed them as one among many to control and direct the working of the schools in their respective parishes.

It may be contended that Education belongs to the people of England rather than exclusively to the Church of England, and though the Church has carried on the work well in the past, yet the immense and ever increasing growth of population in our large towns demands another system beyond the Church to cope with it. This is a weak argument, inasmuch as it is one-sided, for the Church has never so far neglected her duty as to have it said that she had neither strength nor means for what was required of her; but on the contrary, an opposing system has been raised up against her by those who have little part, or love, for her as the Church of the Nation.

Yet the Church has still a grand and a noble work to do in supporting and maintaining in a high state of efficiency the schools she still possesses as a charge from her Great Master. How can this best be done is an all important subject in these secular times, when independence and free thought are so rife among men.

One who has had large experience, and who has a keen eye to the interests of our National Church Schools has lately said the great safeguard for our Schools in the future is to maintain a high standard of work by means of—(1) *A fully efficient teaching staff*; (2) *Good book-keeping and suitable apparatus*; (3) *A liberal subscription list*; (4) *A properly graded system of School-fees*, and undoubtedly these are the most essential matters, and point onward to true success. Let us speak of each separately:—

1. **A fully efficient teaching staff**, not only with regard to the quantity, but also to the quality of the teachers employed, is the first point for the Clergy and their School-managers to consider. An understaffed school cannot hope for high results, and yet it is not uncommon in country schools to see a poor, overworked teacher struggling on against a series of indifferent reports, and a fair pass list year after year, with only one child-pupil teacher, or even a paid monitor to help her to teach five or sometimes six different standards in the three R's., with needlework as an addition in a mixed school.

It must be remembered that, as a rule, children always pay for teaching, and often the little extra outlay of a duly qualified assistant teacher would be more than doubly repaid by the increase of Government Grant. More than this, the teachers would be encouraged by high results attending their efforts, while the good name of the school would soon awaken a deeper interest among the parents, and so incite them to aid in the work by securing the regular and punctual attendance of the children. An all important matter surely in our present system of payment by results.

On the other hand, one teacher more than is absolutely required to work a school efficiently, *e.g., five teachers for four classes rarely yet sometimes met with still*, is a clog upon all, because it must encourage a shifting responsibility among those engaged to do the work as assistants, or tend to give the head teacher a feeling of satisfaction that the work can go on without his personal labours beyond a general supervision, and the inspection day will reveal ground not fully worked, or weak points will appear where least expected to the dissatisfaction of all concerned. Probably no person in particular is to blame, beyond the managers, who have in their liberality tried too many cooks with the usual result.

The Education Act plainly lays down what are the requisites in staffing a school. Beyond this local managers must judge for themselves, being guided partly by the neighbourhood, and partly by the numbers in attendance in each standard, how many teachers they must employ to do the work thoroughly and well. The head teacher should always be consulted in this matter, and as a rule any suggestions made must be found practicable and worthy of consideration.

In a good school the apparatus and books must be ample for the needs of both teachers and scholars; and further, they must be kept in good order and replenished from time to time as occasions demand.

A complete inventory should be kept by the correspondent or clerk.

2. **Good Book-keeping.**— This is an all important matter, inasmuch as No. 3, **A liberal Subscription List** must partly depend upon it. An energetic correspondent, or clerk, may do much in soliciting subscriptions, beyond the usual means of

sermons, collections, or influential hon. subscribers. Bazaars, concerts, entertainments, lectures, etc., are all legitimate means for increasing subscriptions, and these can be arranged for by an active and ingenious correspondent who is interested in the welfare of the school.

Again the accounts must be well kept. A careful and well devised expenditure goes far to eke out small means, and a watchful interest over the school premises, repairs, and general outlay should be continuous to be successful.

4. **A properly graded system of school fees.**—Too low a scale of school fees is almost as pernicious as one too high for the parents of the district to pay, so that this subject should have the strict attention of the managers, and remissions be made with tact and always sparingly, for "*education to be valued, must be paid for*," if only by a small weekly sum of 1d. for each child.

In all cases circumstances should decide the scale of fees to be fixed. If remittances are made, they should only be as rewards upon full attendances of the children to encourage regularity and punctuality at school. The Rev. F. Storer Clarke, Vicar of S. Peter's, Greenwich, has lately introduced an excellent system of tickets for "FULL," and "IMPROVED ATTENDANCES," the latter to encourage defaulters to do better, and the prize consists of a graded payment for the same, either as admission tickets to an annual excursion, or it might be by repayment to parents of some part of the school money as a credit account in the child's name placed in the Penny Bank, (see "*Penny Banks*" p. 292) the Bank Book being given as the annual prize.

Having treated the subject generally, we will now speak of certain particulars concerning which school managers should be most careful.

The appointment of Teachers.—Whether Head or Assistant, Male or Female, this should always be done by a printed agreement, a copy of which should be posted to the selected Candidates before election, so that any objections might be brought out when the engagement is made. The following is typical of what is suggested:—

TERMS OF ENGAGEMENT of _____ to be _____
teacher in _____ School by the _____.

I. CONDITION OF ENGAGEMENT—The Consent of the Committee of Privy Council on Education.

II. COMMENCEMENT OF ENGAGEMENT _____ day of _____ 18

III. ENGAGEMENT TERMINABLE—At any time on _____ Months' Written Notice on either side.

IV. DUTIES—I. To Keep and Teach School on Morning and Afternoon of Week-days except Saturdays, subject to the regulations of the _____;

2 (a). Keep and Teach School on Morning and Afternoon of Sundays if so required by the _____ and subject to _____ regulations;

(b). Superintend _____ School in _____ Church during Divine Service on Sunday _____, and at other times as required;

3. Instruct Pupil Teachers, if there be any,

(a) in Secular Knowledge, subject to the regulations of the _____;

(b) in Religious Knowledge, for not less than _____ subject to the regulations of the _____;

4. (Being a Master) Keep and Teach School on _____ Evenings in each week from the _____ of _____ to the _____ of _____, subject to the regulations of the _____.

V. VACATIONS—_____ Weeks at Christmas, _____ Days at Easter, _____ Days at Whitsuntide, and _____ Weeks in Summer,—beginning as the _____ shall appoint.

VI. REMUNERATION—I. Fixed Annual Salary of _____ Pounds a year, payable in equal _____ly payments;

2. One _____ Part annually of the _____ Annual Government Day School Grant _____ payable when the Grant shall be received (this payment to be subject to reduction or forfeiture in any year in which the Religious Instruction of the School shall have been in the opinion of the _____ inefficient);

3. _____ Pounds a year for the instruction of each Pupil Teacher, if there be any,—payable, as to one half, by equal _____ly payments, and as to the other half, when the Government and Diocesan Inspectors shall report that the Pupil Teacher has satisfactorily passed their respective Examinations;

PROVIDED as to all the aforesaid payments that all claim thereto cease for such time as the Teacher be from any cause incapacitated for the personal discharge of his _____ duties.

4. (Being a Master holding an Evening School)—

(a) _____ of Evening School Pence;

(b) _____ of Government Evening School Grant, payable when received;

(c) _____

5. Possession, for use of _____ of _____ free of rent and taxes, and furnished as set forth in the Schedule hereto _____ the said _____ subscribing the following

Declaration:—I, _____ Declare that I will reside constantly in the School Residence and discharge always to the best of my ability the duties of Master of the School, and that in case I am removed by the _____ I will thereupon relinquish all claim to the office and its future emoluments, and will deliver my possession of the School and Residence with all appurtenances and furniture thereof to the _____

in as good condition as I received the same, fair wear and tear and accidental damage by fire and storm excepted, and also that it shall be lawful for them, if occasion shall be, thereupon to take possession of the School Building and my Residence there, and of all property of the _____ held by me, without ejectment or process of Law ;

6. Coals and Gas, viz :— _____

Signed this _____ day of _____, 18 _____,
_____, Teacher.

Religious Instruction in Day Schools.—This should be under the direct control of the Clergy, who should by turns be present every morning at 9 a.m. to take the opening prayers, directly after which the religious instruction should be given until 10 a.m., thus allowing fifteen minutes for registers and preparation for the secular work, which must always commence punctually at the latest at 10.15, and be carried on for two hours.

It is well to hold the teachers always responsible for the religious instruction ; and the teaching of the Clergy (especially if given irregularly) should be considered as supplementary. This gives the teachers a right position in the school, and enables the Clergy to change from class to class to recapitulate all parts of the school in the several subjects taken, with occasional teaching as required. A good arrangement for religious instruction is : *Monday*, Old Test. *Tuesday*, Church Cat. *Wednesday*, New Test. *Thursday*, Prayer Book. *Friday*, Recapitulation. This plan brings all work up to date, and allows for strengthening any weak points by going over on Friday the summary of the week's teaching. The teaching of the pupil teachers for one or two hours each week is a further duty of the Clergy, and this should, if possible, supplement the head teacher's lesson, *e.g.*, if the head teacher gives the Scripture, the Prayer-book and Church Catechism would well fall to the Clergy. From experience of the way in which the religious instruction of many pupil teachers in country parishes is neglected, I would urge this as a most important point upon the Clergy and their lay-helpers. If other efficient or willing teachers can be found for the Sunday-school, it will be found a wise plan to relieve the day-school teachers from duty on that day. The teaching of our Sunday-schools is, or should be, more with regard to moral training in holy and pure habits, rather than mere Bible teaching of history and biography, unless a large proportion of the children go to work during the week days, and then it always answers to group such together in a special class under a lady teacher, who may possess both tact to interest, and power to instruct these, the most difficult members of our Sunday-schools.

An entirely separate prize scheme should be maintained for the religious instruction, with rewards for attendance and

progress made, besides examination and class prizes. The older children should always be encouraged to take up any Diocesan Examinations in religious knowledge, and the Honour-children gaining rewards be mentioned on large painted boards on the school walls.

The School-room should be made a bright and happy place for the children. Not only should it be well lighted, warmed, and ventilated, but the walls should be adorned with gay coloured pictures of Bible and other subjects, especially Natural History prints, and representations of Trade and Manufacture, but Texts of Scripture and Mottoes, with Banners and Pennons, may be used to advantage, beyond the ordinary school-room maps and apparatus usually found there.

The children may be further encouraged to collect objects of Natural History, Geology, with specimens of Manufactures and Local Curiosities, to form a School Museum. If suitable cupboards are provided, having glass doors, these will soon be filled by anxious seekers from nature, and many additions will be made from the homes of the children and their friends, while the Clergy and other persons in the parish should be encouraged to contribute any foreign specimens of nature, art, or manufacture they may possess. Such a museum is invaluable for object teaching, and beyond this it encourages the children to seek for knowledge in many quarters, while the school becomes the central point of interest to them.

A Children's Lending Library will also be a further valuable addition to the school-room, where illustrated books of reference as well as entertaining and good literature may be found. Admission should be by ticket from the head teacher, but the management may be entrusted to any lady worker, or a Sunday-school teacher who will volunteer to attend once each week for the exchange of books.

LADIES' COMMITTEE FOR SCHOOL NEEDLEWORK.

Although Form IX. Examination Schedule of Elementary Education Code asks the question "Does any Lady or Ladies Committee regularly superintend the needlework in the School?" few teachers are willing to comply with such an arrangement; possibly from the fear that more might be lost by the presence of strangers visiting the School, than any real advantage gained to the needlework class. This is probably the case when the Ladies' Committee is not well managed, but it may be the means of greatly aiding the teacher in this particular work of the scholars. To be so, however, it must be governed by rules such as the following:—

1. Members of the Ladies' Committee must be regular and punctual in their visits to the school, always being ready

- to commence at the time specified for needlework upon the Time Table, and never leave until the end.
2. In mixed Schools, a separate class-room should be used, or the needlework class will be found to distract the attention of the other scholars.
 3. Not more than one or two ladies should visit the school upon the same day.
 4. The lady or ladies in attendance should adapt themselves to the work of the school, and avoid all excitement talking, and bustle, or harm will be done instead of good.
 5. Special times for cutting out should be arranged with the mistress, and a fair supply of materials always kept in stock.
 6. These materials should be purchased by the Committee at the commencement of the school year, and kept at hand in a needlework cupboard in the school.
 7. Useful garments should be made by the children in accordance with the Code requirements. These should be carefully laid aside for the Inspector's visit. After this they may be sold to the parents at the price of the material used, or at any further reduced rate.

SCHOOL NEEDLEWORK.

BY MRS. LEWIS, *Author of "The Meopham Sampler,"*
"The Victoria Knitting Cards," etc.

We cannot leave the subject of Elementary Schools without a few words as to Needlework. For girls, whatever their future destiny, its importance cannot be over-estimated, and for cottage girls I place it next to reading; with this important difference, viz., that whereas reading is quickly learnt, and learnt once for all, needlework is almost a fine art, it needs much practice and intelligence to acquire the manual dexterity, it is capable of enormous development, and besides its own intrinsic value, it educates the eye and hand for other things.

Managers of Schools have as a rule no idea of the difficulties of needlework; they are thoroughly imbued with the masculine notion that every woman can sew, merely because she is a woman; they will buy costly maps and pictures, books, desks, slates, etc., without stint, but grudge every penny that may be required for needlework. They have no idea of the great labour which is entailed on a conscientious mistress, both in and out of school; that she has to spend a great part of her evenings in cutting out and fitting work, and that to teach needlework properly in a National School is really very hard work. The mistress ought to have every possible help, encouragement, and sympathy given to her, otherwise she cannot be expected to succeed in that which is the most arduous and trying part of her work.

For successful needlework, good materials are essentials—clever workers cannot work with bad needles, fraying calico, course rough thread, and it is absurd to think that anything will do for children. Then there should be *plenty* of work (no wasted minutes), and everything should be made as attractive as possible.

In a voluntary school in Kent, where needlework is much encouraged, this plan is invariably adopted. For the little ones, small pretty little garments (which should be cut out, fixed and tacked by the elder girls), are given as soon as they can hem and sew with anything like neatness; patchwork is also a great delight, and should be given towards the end of the afternoon, when the little fingers are getting tired. For those dreadful knitted strips, which are in my opinion a direct encouragement to idleness, the little ones knit small pieces in coloured cottons, which are afterwards sewn together for quilts. This knitting is invaluable; there are various degrees of difficulty to suit standards I, II, and III, and not the least good part about it is that the children keep their piece in their bag, and are taught to take it out and go on with it, if waiting for other work—thus acquiring the habit of employing every spare moment. Directions for these quilts may be had at the National Society's Depot, price 2d., or in the Victoria Cards, of which more hereafter. Knitting altogether is highly important; if properly taught it will become both pleasure and profit, not only to the maiden, wife, and mother, but to the aged grandame with her trembling fingers and failing eyes. But it is no use to teach knitting in a hap-hazard way—a book should be used, and as soon as possible girls should be accustomed to knit from printed instructions—by this means they can go on by themselves, and when they leave school, they will continue to knit, otherwise they will probably never do another stitch. In the school to which reference has been already made, from the 3rd standard upwards, the children are referred to the book, and knit from it entirely; the 4th and 5th standards can make gloves, veils, vests, Tam O'Shanter hats, besides socks and stockings from printed patterns with very little assistance from the mistress. The Victoria Cards contain everything that can be required in this way—they were prepared expressly to meet the requirements of schools, and are so simple that children can knit by them.

Plain needlework is quite a large subject in itself, and I must content myself with a very few words. Here again I would say, do all you can to make the work attractive, so that the girls may take pleasure in it. As much as possible let the elder girls cut out and prepare for the little ones. They should have a paper pattern given them, and when all the garments have been cut, the mistress should fit one as a guide, and the girls fit the others—the girl who cuts out the garment should overlook and superintend it to completion; by this means two

standards are being taught at once. Great attention should be paid to the "specimen" work ; it should be practised over and over again, otherwise on the day of inspection the girls are nervous and flurried, and do but scant justice either to themselves or their teachers. Button holes are a much neglected art, and yet they count for much on the Examination Day. They require individual teaching, but with care and pains a girl will learn the right method in one afternoon, after which she needs only practice. The usual fault is, that the cotton is not pulled tight enough, generally the stitches lie quite loose, and there is none of that firmness along the edge which is essential to the strength and beauty of a button hole. Miss Jones' "Manual of Needlework" is very useful here.

Marking is required by the Education Code. Some people think that marking-ink has superseded the necessity of hand marking, and that therefore it need not be taught, but I am sure this is a mistaken view. In the first place, because poor people never use marking ink, and it is highly desirable when a girl goes to service that she should be able to mark her own clothes. Secondly, the children like doing it, and anything which tends to a love of needlework should be encouraged. The possession of a sampler is a great delight to a girl, but it was a few years ago very difficult for the mistress to arrange name, age, date, and school on the sampler, and yet it was these very points which gave individuality to it. To meet this difficulty the Meopham Sampler has been designed. It is very large, printed in colours, showing every stitch as distinctly as possible. It is mounted on rollers to hang on the wall, and a whole class can work from it at once, leaving the mistress free to attend to others ; moreover, with this sampler before them, the children need never be idle ; they keep their own samplers in their bags, and work at them whenever they would otherwise be waiting. The lower standards make their samplers of yellow canvas with red and blue cotton, the upper standards make them of fine white canvas, and red and blue silk. When finished and shown to H.M. Inspector, each girl has her own to keep. As it has her name, age, etc., it becomes a valuable possession to her as the years roll on, and is a useful adjunct to her workbox when she goes to service.

By every means encourage needlework. Some people think that because we have the sewing machine, hand sewing is not of much consequence. There cannot be a greater fallacy ; the machine is invaluable as saving much drudgery, but all the nice parts remain to be done by hand, and it is not too much to say that unless a woman is a really good needlewoman, a machine is of very little use to her—in fact the machine makes good needlework more imperative than ever. For this reason, I would that more time could be given to it in our schools. Nowadays, girls especially in the country pass their standards all too quickly, and leave at twelve or thirteen. If by that time we have taught

them to like their work, have brought them through the drudgery, and shown them the exceeding beauty, pleasure, and profit of needlework, we shall have accomplished a great deal, and may venture to hope that they will go on to complete success.

The following publications among many others are known to be very helpful, and we can cordially recommend them from our personal experience :—

Miss Jones' Manual for Self-teaching Needlework, 1s. (Hughes & Co).

The Meopham Sampler, 7s. 6d. nett. Wools and how to use them, 1s. Quilts and how to make them, 2d. 1st, 2nd, 3rd Series, Victoria Cards, 1s. each. All to be had at the National Society's Depot.

Directions for Knitting Socks and Stockings, price 4d. (S.P.C.K).

II.—NIGHT SCHOOLS.

Probably Night Schools are among the most unsatisfactory of parochial institutions under the management of the Clergy. This is owing to the many difficulties under which they have to be carried on :—*e.g.*, the scholars are generally dull, or meet with great hardship at learning by reason of their lack of any early training. Though the time of meeting is the evening, some pupils cannot get away from their work even then, and very often many when they come are tired with the day's labour. Only during the Autumn and Winter months can there be a school at all, so that the half-year's work is often entirely lost before the school again re-assembles for work.

Still in spite of these and other difficulties there are many successful night schools carried on in both town and country parishes, although in the former Art and Science Classes (see page 13), are to a great extent superseding them. At page 21 a notice of the "Home Arts and Industries Association" has been given with a view to supersede altogether, or at least to prove a valuable addition to Night School work, by offering technical training in some useful and lucrative branch of industry to our young men and women, living in both town and country parishes.

The Elementary Education Code offers a grant upon the successful passes of scholars in Night Schools, but as this is naturally restricted to certain conditions, which in most cases add to the difficulties of the work, it is generally advisable to conduct the Night School apart from Government rules. A greater freedom is allowed, and the work may be made more interesting by varying the ordinary routine of lessons by a short lecture, or by reading from some interesting book. That this is a good plan is well known from the fact that the minds of youths of the lower classes from fourteen to twenty years of age are generally not so receptive and tenacious of knowledge as that

of younger children, especially under the condition of physical weariness. They need to have their studies made as attractive as possible, and while strict discipline must be kept, yet a greater freedom of work than the Education Code allows should be followed.

I have known instances where ladies have conducted Night Schools in an excellent way, by introducing Natural History teaching among the pupils in such a way as to both interest and instruct them. Reading stories to them and encouraging discussion upon what has been read often is a great help to opening the mind for more difficult work. Again, Music has been tried with success as an incentive to draw scholars to the Night School. One hour-and-a-half may be given to teaching, and a second hour to interesting reading, music, newspapers and magazines, or even games, such as bagatelle or draughts may be introduced. The object should be to make the Night School a pleasant place of recreation instead of a dreary work room.

Care should be taken to treat the pupils with the greatest consideration, and one might say respect—not at least as school boys, or the work will soon become distasteful to them, and one by one they will fall away.

The work of teaching may be entrusted to ladies, who generally possess more tact than men in dealing with youths, but the Clergyman should show a lively interest in the school by regularly visiting the room, and while there giving a few words of encouragement to any backward pupils. An annual tea meeting with prizes for attendance and progress is often a good way of binding the pupils together, and teaching them how their real welfare is considered by their teachers.

The following passages are taken from the Education Code as a help to managers and teachers of Night Schools. Wherever the numbers occur they refer to the Code Articles and Sections:—

EVENING SCHOOLS.

1. FIXED GRANT.—The grants to evening schools are as follows:—

(a) *A fixed grant* amounting—

(i.) to 4s., if the school has met not less than 45 nor more than 60 times since the last examination.

(ii.) to 6s., if the school has met more than 60 times since the last examination.

2. EXAMINATION GRANTS.—(b) *A grant on the Inspector's report of the examination of individual scholars in any of the elementary or additional (i.e., class or specific) subjects* amounting to 2s. for each scholar passing in each subject.

N.B.—This grant is not calculated on the average attendance.

3. RULES.—(i.) No scholar may be presented for examination who has not attended the school for eight weeks and made at least twenty-four attendances since the last examination.

(ii.) No scholar may be presented for examination in a standard lower than the third.

(iii.) No scholar may be presented for examination in any subject for the teaching of which provision is not made in the time-table of the school.

(iv.) No scholar may be presented for examination in the additional subjects alone.

- (v.) No scholar may be presented for examination in more than two of the additional subjects.
- (vi.) No scholar may be presented for examination in any subject in which he has been examined within a year by the Department of Science and Art.
- (vii.) Scholars presented for examination in the Third or Fourth Standard, if they take one additional subject must take English; if they take two the second subject must be either geography or elementary science.
- (viii.) Scholars presented in the Fifth or any higher Standard are unrestricted in their choice of additional subjects.
- (ix.) Every scholar should be presented in a standard or stage of a specific subject higher than the highest in which he has before been presented, whether in his present or in any former school. All exceptions should be specially notified and explained in writing to the Inspector, who may recommend a reduction of the grant if he considers such exceptions to be unwarranted.

Examination of Evening Scholars.—The managers of any school to which annual inspection has already been promised (Article 20) may apply in writing before the 1st of January to *the Inspector* for an examination of their evening scholars. The application must be renewed annually (before the same date) to the Inspector, and not to the Department.

Only one such examination is held each year in any school, and it may be held on any day, between the 1st of January and 30th of April, that may be arranged with the Inspector, provided that the school has met forty-five times since the date of the last examination.

The Inspector may make arrangements for the examination, at some convenient centre, of the evening scholars of several schools.

A separate examination will not be held for any school, unless twenty scholars are to be presented to the Inspector. If less than twenty scholars are to be presented, they can be examined only at a collective examination (Article 27), or at the same time with the day scholars. The number to be presented must be stated in the manager's annual application (Article 25) to the Inspector.

The Inspector may either hold the examination himself, or entrust it to an assistant approved by the Department.

III.—SUNDAY SCHOOLS.

The subject of Sunday Schools is one more suited to a volume than to a single chapter, and with this view I have in preparation a new work in which I propose to consider the subject fully with regard to Teachers and their work, difficulties, aids and encouragements; yet a few practical hints may not be out of place here. For the sake of conciseness I purpose to divide my subject under seven heads:—

1. Management.
2. Teachers.
3. Rewards and Punishments.
4. Treats.
5. Rules for Teachers and Scholars.
6. Books.
7. Children's Services.

1. **Management.**—A well managed Sunday School is a rarity even in these days. This is partly owing to the difficulties of providing good teachers, the home training of the children, and the short time they are under instruction. But these difficulties may be met by stamping the word "LOVE" upon all Sunday School work—*Love* and *Obedience* forming the bond of union

between teachers and scholars, and *Visitation* and *Encouragement* the responding duties. Punctuality, order, discipline, must be the primary objects; with self-sacrifice and patient perseverance the spirit of the labour.

It is undoubtedly an advantage to hold the Sunday School in a room different from that in which the Day School is held; there are, however, obvious difficulties in the way of so doing, and it is sometimes good for the teacher to hold his class at his house; to this again there are palpable obstacles and objections, *e.g.* the Registration, the varying ability of different teachers, the lack of the corporate idea, etc., but none the less the principle and purpose of these suggested rooms of meeting should be carefully inculcated wherever the school is held—it is, that the Sunday instruction class is to be looked at as something quite different from the secular work of the Day School.

The children should be grouped in classes according to age and attainments. Perhaps the former should be consulted more than the latter, for it is an unwise thing to place a big boy in the same class as little children for instruction, even though he may not be more advanced in knowledge than they are. Regular forms of prayer should be used by the Clergyman or Superintendent at the opening and close of each meeting (see the Editor's "Manual of Services for Sunday, Day, and Night Schools," Wells Gardner, Darton & Co). During prayers the children should be taught to kneel upon the forms, or better still upon the floor, and facing as they kneel the *inside* of the class and their teacher. Care should be taken that the floor is clean. A dirty floor is naturally and rightly to children a great obstruction in the way of proper kneeling.

A regular system of registration is necessary to ensure the constant and punctual attendance of children. A register to meet this want has been prepared by the Editor upon an original plan in which all the Sunday School Registers are contained in one book.

1. The S.P.C.K. Sunday School Registers, by Rev. Theodore Johnson, A, B, C, D, E, at 3s. 6d., 3s., 2s. 6d., 2s., and 6d., (Society for Promoting Christian Knowledge, Northumberland Avenue, Charing Cross, W.C.)

Other excellent Registers for Sunday Schools are published by:—

2. National Society's Depository, Westminster, S.W.

3. Church of England Sunday School Institute, Salisbury Square, Fleet Street, E.C.

4. Sunday School Union, Old Bailey, E.C.

5. Bemrose & Sons, 23, Old Bailey, E.C.

A good supply of Bibles, Prayer-books and Hymn-books should be provided for the use of the children in the school, together with any extra instruction manuals required for the work of the several classes.

The times of Sunday School should never exceed *one hour* each meeting, or be less than *forty minutes*.

Should the children attend the services at the church a longer period will only be found to tire them.

Connected with the Sunday School there should be a children's magazine club, by which the children may obtain copies of such monthlies as "Sunday," "Chatterbox," "The Prize," "Children's Friend," "Dawn of Day," "Banner of Faith," "Sunshine," "Infant's Magazine," "Little One's Own Picture Paper," "Child's Pictorial," "Little Folks," etc., etc.

A Bible and Prayer-book Club is also an advantage. Its object is to enable children to purchase these books by some small addition, say 25 per cent., being made to their own payments. It is all important that each elder scholar should possess a Bible, Prayer-book and Hymn-book for use in church, school, and home.

Every Sunday School should have a Missionary box, and the Mission leaflets may be distributed once a quarter, to keep up the interest of the children. Whenever possible, a Missionary service for children should be arranged, as well as one for their parents.

2. **Teachers.**—This is evidently a highly important factor in Sunday School work. Half the battle is a staff of good teachers working with the superintendent, who himself should not teach unless it may be during a teacher's absence.

Regular attendance and punctuality are more important matters with the teachers than with the children. A teacher should never come late to school, nor be ashamed to hurry in the street in order to be in time for the opening prayers. A weekly meeting of the teachers should be held at the Clergyman's house for the purpose of preparing the lessons for the following Sunday. A graduated scale of lessons should be drawn up, and instruction given to the teachers by the clergy upon them. Besides the work of the Sunday School, the teachers should take a lively interest in their children during the week, always visiting sick scholars, and looking up absentees.*

3. **Rewards and Punishments.**—While it is a bad plan to seek to draw the children to the Sunday School by the prospect of the rewards they may gain there, yet regular attendance should always meet with encouragement. A very good scheme on which to give the rewards is the following:—

The children to receive at each meeting of the school two small reward tickets, one for *Attendance*, the second for *Lessons said and Conduct*. These tickets are obtainable from any stationer at from 3d. to 6d. per gross packet.

* Sunday School teachers should join any Diocesan Association that may exist, each parish forming a branch to be represented at the Annual Festival, as well as occasionally meeting for instruction, lectures and class criticism. Where no Diocesan Association exists, teachers should be encouraged to join the Church Sunday School Institute.

When twenty of these tickets have been gained, the children exchange them for one larger ticket, or a small book, such as those supplied by the Society for Promoting Christian Knowledge or other Church Societies, in packets of twenty-four for sixpence. When ten books have been obtained a still larger reward text suitable to hang in the children's bedroom, or some book, value from 6d. to a 1s., may be given.

Thus twenty small tickets, or one small book, can be gained in five Sundays, and ten larger tickets or ten small books in fifty Sundays or once a year, when the annual prize in the shape of a still larger text for framing, or the yearly prize book falls due.

This system has several advantages over the yearly prize distribution, *e.g.* :—

1. The interest in the rewards is sustained throughout the year.
2. The possibility of alleging that the final prize was given by favour is almost precluded.
3. A larger number of children are rewarded at the smallest possible expense.

Other successful systems of distributing rewards in Sunday Schools are :—

1. The Round O system, introduced by Rev. E. C. Scobell, Vicar of S. Luke's, Gloucester, who has kindly supplied the rules :—

RULES FOR THE ROUND O.

1.—A *first* Round O prize is given to a scholar who has not been absent or late once during the year.

2.—A *second* Round O prize is given to a scholar who has not been absent or late more than four times during the year.

3.—The following exceptions are allowed :—(1) In the event of real sickness (on production, if required, of a medical certificate) or on the occasion of a death in the family. (2) Attendance at another school on production of a certificate from the superintendent.

N.B.—In all cases it is absolutely necessary that a note be sent to the superintendent by the parent.

In his Annual Sunday School report for last year, Mr. Scobell adds :—

"The success of the Round O system continues and indeed increases, for during the year no less than 99 boys, 72 girls, and 21 infants have unbroken records, being neither absent nor late during the whole year. These numbers may be compared with those of the previous year, which were as follows, viz :—85 boys, 64 girls, and 14 infants, the total of the two years being as follows, viz :—For 1885, 163; and for 1886, 192.

This increase, however, involves a considerably increased outlay to provide for so many more good prizes, and the committee trust that their friends who have hitherto so kindly helped them, and also the parents of the scholars, will enable them to meet the growing expenses.

In appealing to the parents, the Committee would point out to them the immense importance of the system as a means of training children to habits of regularity and punctuality, habits which will in the future tend so much to their success in life.

Subscriptions towards these prizes will be gladly received by any of the teachers."

2. I have mentioned under the head of "*Penny Bank*" another excellent system of giving bank books with a small sum entered

in the name of the child to be rewarded for attendance or conduct at the Sunday School. The sum of money granted to the child should vary in amount according to the number of marks gained. A standard should be fixed and rules printed on the back of the reward mark cards distributed among the children.

SPECIMENS OF SUNDAY SCHOOL REWARD CARDS.

No. 1.—Contributed by Miss Mason, Local Government Board Inspector, Whitehall, S.W., is arranged for quarterly markings. It is both concise and complete.

No. 1.

SUNDAY SCHOOL.																			
Scholar _____										Teacher _____									
This Card to be brought to School every Sunday, and shown to the Parents on Sunday Evening.																			
188 .		JAN.					FEB.				MAR.				TOTAL.				
		3	10	17	24	31	7	14	21	28	5	12	19	26					
Card to be kept clean. If lost, 6 marks lost; if forgotten, 1 mark lost.	Attendance ..															B. Bad.			
	Conduct															A. Absent without leave.			
	Catechism ..																		
	Collect or Verse																		
	Hymn																		
	Scripture Lesson																		
	PARENT'S SIGNATURE																		
	Conduct during Service																		

Scholars must be punctual. Hours, 10 a.m. and 2 p.m.
No child who has 8 A's, or who refuses to obey, will be invited to any treat.

No. 2.—Monthly card for children's marks. N.B.—Children can have their marks filled in by the teacher on the 1st Sunday in each month.

No. 2.

SUNDAY SCHOOL.			
Month	Attendance.	Lessons and Conduct.	Total.
JANUARY ..			
FEBRUARY ..			
	etc	etc.	

No. 3.

CHURCH SUNDAY SCHOOL.

Teacher	MORNING.				AFTERNOON.				Name	
	188			Conduct			Conduct	Total.		
	DATE.	Atten.	Less.	Sch'l. Chrch.	Atten.	Less.	Sch'l. Chrch.			

To be ruled for 13 or 26 Sundays.

To be ruled for 13 or 26 Sundays.

Punishments.—Little need be said under this head. Corporal punishment should only be resorted to in extreme cases, and even then only when all other available means of restraint have been applied. A kindly talk by the teacher in private will often do all that is required: should this not be successful, a careful and timely reprimand from the superintendent may be tried, or suspension for a short period be enforced. Loss of conduct-marks, upon which depend the attendance at the annual excursion or school treat, will often be a powerful restrictive.

4. **Treats.**—In rural parishes the Annual Sunday School Treat will be a general day of rejoicing for the children, and almost for the whole parish. The children should assemble in the schoolroom, and march in procession to Church carrying their banners and flags. A short, bright and hearty service should be given them, with a short address by the Clergyman. To this service and the school-feast following, the parents and other parishioners should be invited, as their attendance marks the day as a parish gathering. After this, all should again march in procession to the appointed place, where tea should be laid out upon tables, which should be made gay for the occasion with flowers, fruit, etc.

Tea finished, the distribution of prizes should follow. It is a good plan to make as much as possible of this portion of the proceedings, and at intervals for the children to sing Hymns, School Songs, etc. The parents present will generally take a great interest in these things; a few homely remarks as to regular and punctual attendance at the Sunday School may if necessary be said to advantage.

Next follow the games, which form the pleasantest way of filling up the remainder of the day. A grass meadow or large open space should if possible be procured, for here the children will find ample means of enjoyment. Cricket, races and other games should be arranged for the boys; and swings, see-saws, and other suitable games for the girls. The prizes here

may be given by hand or may be drawn from a bran tub or lucky bag.

Each teacher should be in attendance upon his or her class to amuse them and provide new games, etc., and the parents and other friends should be cordially invited to come and join the children at play.

For town parishes, where the order of proceeding is not quite the same, these remarks may be modified to suit special circumstances, *e.g.* the distribution of prizes may be reserved for another day, the short service will be at an earlier hour, etc.; and where an excursion forms the necessary outlet, the additional cost may in a general way be met by soliciting subscriptions for this purpose. It will be found that an appeal for the children's treat generally calls forth a liberal and ready response from most persons to whom it is made, whether within or without the parish. (PARISH GUIDE, *see* page 11, "*Annual Parish Excursion.*")

5. Rules for Sunday Schools.—The following rules were compiled by the Bishop of Rochester for the St. Pancras Girls' Sunday School. They are so complete and exhaustive that little else is needed under this head, and I here give them as a valuable addition to this article on Sunday Schools:—

ST. PANCRAS GIRLS' SUNDAY SCHOOL.

I.—RULES FOR THE GUIDANCE OF THE TEACHERS.

1. A Teacher shall endeavour to be regular in attendance, and to be in the Class a few minutes before School commences, so that the Children may be quieted, and all irreverence checked, before Prayers.

2. A Teacher wishing to be absent on any Sunday shall, if possible, give notice to the Superintendent on the Sunday—at any rate not later than the Friday—preceding the Sunday on which he or she means to be away.

3. The same lesson shall be taught throughout the School. No Teacher shall teach any lessons but those set by the School, except at the discretion of the Superintendent. A Teacher shall not bring into the Class any printed notes of the lesson; and no Teacher shall read any story book instead of teaching the lesson.

4. Teachers are held responsible for the administration of the Rules of the School in their own Class. Teachers should avoid appealing to the Superintendent, except in cases of uncertainty or necessity. (See Exod. xviii. 22—26).

5. Teachers should ascertain what Children in their Class have no Bible, Prayer-book, &c., and should encourage them to save up their pence to purchase these books. They might take charge of the Children's money till it amounted to the required sum.

6. Teachers should endeavour to explain to the Children Mission Work among Jews and Gentiles, and should encourage them to contribute something towards it regularly; taking care, however, that they thoroughly understand the way in which that money is expended. Collecting Boxes may be kept at the Desk.

7. Teachers are expected to visit, if possible, from time to time, all the Children in their Class, whether absentees or not; and to communicate to the Superintendent whatever it is necessary he should know. Any Teacher unable, from any circumstances, to undertake the regular visiting, shall inform the Superintendent of their inability to do so.

8. Each Class has its own Class-book, which is given out during School time, and is to be returned to the Superintendent at the close of School.

Each Teacher may obtain from the Superintendent a duplicate Class-book for their own private use.

9. *No Children's names are to be written in the Class-book by the Teachers.* They are copied by the Superintendent from his Books into the Class-book, after the Children have passed the usual probation. Any error or omission in the list of Children's names is to be *at once* reported to the Superintendent, but not corrected by the Teachers.

10. When once a Child's name has been duly entered in the Class-book, the Teachers are held responsible for the correctness of the Child's address, age, and initials, and *are expected to write, if possible, under the proper date in the Class-book the reason for the Child's absence.*

11. A few minutes before the close of School, notice is given to allow the Teacher time for marking the Class-book. The Marks for Morning or Afternoon are as follows:—Punctual attendance — ; Late + ; Lessons said = ; Good conduct | . Each full Mark counts for 1. All or any Marks earned by a Child at a particular attendance may be cancelled by the Superintendent if he see fit.

12. Whenever a signal is given from the Desk, the Teacher shall *immediately cease teaching, and enforce silence and order in the Class.* Silence shall be maintained in the School during the interval between ringing the bell for books to be marked and the closing of the School by prayer.

13. In dismissing School, the Children are to be kept quiet till their turn. They are then to stand, face, and walk out in an orderly manner.

14. All Teachers should attend the Children's Service. A list of those who can conveniently attend is drawn up, and the Superintendent calls upon them in rotation to remain for the Service.

15. A Teachers' Meeting for Prayer, Study of the Lessons, and Business, is held twice a week. It is hereby hoped all Teachers may be able to attend. Now and then it is necessary for the Superintendent to call a Special Meeting.

16. Training and Conversational Classes, for the benefit of the Teachers, are held from time to time. The hour and place of meeting are duly announced by the Superintendent.

The Superintendent will be happy to give any further necessary information.

It is hoped that the Teachers will see the importance of themselves setting an example of conformity to the Rules of the School ; and as God's guidance and blessing can alone make our work prosper, it is earnestly hoped that no Teacher will forget to give the Class, the work, and the School, a place in their private intercessory prayers.

II.—RULES FOR THE CHILDREN.

"O let me not wander from Thy Commandments."—Ps. cxix. 10.

1. School opens in the Morning at half-past Nine, and in the Afternoon at a quarter-past Three. School is open also on the morning of Christmas Day and Good Friday.

2. After Morning School a Service for the Children is held in the Infants' School Room. Children, whose Parents wish them to come home in the Morning before the end of Service, or in the Afternoon before the close of School, must bring a note to that effect to the Superintendent.

3. If a Child desires to be admitted into the School, she will be given a form to be filled up and signed by the Parent, giving the Child's name, age, address, &c. ; and upon this form being presented on the following Sunday, the Child will be placed in a Class by the Superintendent.

4. Children who are absent from School for more than six Sundays, will have their names struck off the books, and will only be allowed to return by special leave from the Superintendent.

5. No Child is allowed to remain in the School who is of age to learn the appointed Lessons, and neglects to do so, without sufficient cause.

6. Marks are given for punctual attendance, for saying the Lessons set by

the School, and for good Conduct. The Rewards given at Christmas are in proportion to the number of Marks earned during the year.

7. Children who, from unavoidable causes, have been absent from School for any time may, with the Superintendent's permission, recover the Lesson Marks for that time by saying the Lessons they have omitted.

8. The Children are to bring their own Bibles and Hymn Books to School. Bibles, Prayer Books, Hymn Books, &c., are supplied at a cheap rate, on application to the Superintendent.

9. Any Child eating fruits, sweets, &c., in School forfeits the same, and loses any Conduct Mark which may have been earned at that attendance.

10. The Children, on entering School, are to go quietly to their own Classes, and are not to leave them without the Teacher's permission. No Infants are allowed in the Boys' or Girls' School Room during School time.

11. Missionary Addresses are delivered from time to time; and the Children have the opportunity of contributing something weekly towards Mission Work.

12. There is a Lending Library for the use of those Children who attend regularly, and learn the appointed Lessons. Every information can be had from the Superintendent.

III.—HINTS TO TEACHERS.

A. *General Remarks.* B. *Object of Sunday Schools.* C. *Hints on Manner and Method of Teaching.* D. *Discipline.* E. *A Word of Encouragement.*

N.B.—These few words to be of real service should be read carefully over at least *once a fortnight*. If not looked at *once a month* they will be imply useless.

A. *General Remarks.*

1. It is by no means easy to teach Children.
2. Good intention is not power.
3. You cannot exaggerate the importance of the work.
4. If you begin, go on.
5. What you teach others you must first know yourself.
6. Love these Children for Christ's sake.
7. Try to visit them at their own homes once a month, and make acquaintance with the parents.
8. Sharp eyes and ears are all around you.
9. Be an example in devoutness, manner, and conversation.
10. Minutes are grains of gold dust.
11. Do not give your Lord what costs you nothing.

B. *Object of Sunday Schools.*

1. You have to teach the Gospel on the Lord's Day to the Lord's little ones.
2. You have to raise their moral standard.
3. You have to instruct, to reprove, to exhort.
4. It is fighting the devil.
5. It is sowing good seed.
6. It is doing good to the Parents, as well as to the Children.
7. Aim at winning their souls.
8. Build what shall last through all eternity.

C. *Hints on Manner and Method in Teaching.*

1. Be a mother, a sister, *not* a taskmaster.
2. Win, not frighten.
3. Take the greatest pains.
4. Be firm, quiet, gentle.
5. Always do what you say you will.
6. Watch character.
7. Put in by taking out.
8. Avoid long speeches.
9. *Often ask questions.*

10. Teach by illustrations.
11. Always ask the meaning of hard words.
12. Make them accurate in repeating and reading.
13. Be full of life.
14. Do not forget they are Children, and that you yourself were once as they.
15. Try to make them think, as well as listen.
16. Sometimes be a little beyond them.
17. Often go over old ground.
18. Short tasks. Sunday is to be a happy day.
19. Encourage them to volunteer questions.
20. Remember, that by God's goodness, you and they are members of the Church of England.

D. Discipline.

1. Insist on punctuality.
2. Therefore, be punctual yourself.
3. Strictly forbid talking, laughing, eating.
4. *A good School without good order is impossible.*
5. Teach them to sit still.
6. Forbid their leaving their Class if possible.
7. *Lessons should be learnt out of School.*
8. As little noise as may be.
9. Keep your eyes open.
10. Avoid emulation.
11. Make more of goodness than cleverness.
12. To praise and to blame are hard things.
13. Be most careful to notice indevoutness or negligence during the prayers.

E. A Word of Encouragement.

1. You must take up the Cross.
2. Never be absent if you can help.
3. Self-denial is the only road to success.
4. Expect difficulties.
5. Take them, as they come, to the Saviour.
6. You will have more success, and more failure than you expect.
7. *Pray for each Child by name.*
8. Look forward.
9. "Only believe."
10. "The child is father of the man."
11. "Wait on the Lord that you may renew your strength."
12. "Every man shall receive his own reward according to his own labour."

IV.—RULES OF THE LENDING LIBRARY.

1. Children, whose names have been on the Books of the School not less than three months, whose Attendance is regular, whose Conduct is good, and who say the appointed Lessons, may be admitted to the use of the Library.
2. A Child wishing to have the use of the Library, applies to the Teacher, who recommends the name to the Librarian.
3. When the Library Ticket is quite filled up, a new one will be supplied by the Librarian; but if the Library Ticket be lost, another will not be issued except on payment of one penny.
4. Catalogues may be referred to at the Desk.
5. The Books must not be exchanged by the Children among themselves. They must be kept clean. Any Child damaging a Book will be deprived of the use of the Library for such time as may be thought proper; and any Child losing a Book must replace it, or be altogether deprived of the use of the Library.
6. It is the duty of any Child leaving the School to bring back any Book at once.

A simpler series of Sunday School Rules are here given with a view to suit smaller parishes. They are here given as used in St. Mary's Sunday School, Lewisham, by kind permission of the Vicar, the Hon. and Rev. Canon Legge, M.A.

RULES FOR SUNDAY SCHOOL TEACHERS.

THE TEACHERS' PREPARATION.

Have a fixed day and hour in the week for the preparation of your lesson.

Begin your preparation with prayer.

Make your preparation thorough.

Be sure that you yourself understand what you are going to teach your children.

Note down any illustrations that may occur to you during the week in your reading, or from nature; and work them into your lesson.

When you have finished your preparation, dedicate it to God in prayer.

THE TEACHER IN THE CLASS.

Be regular; be punctual. Be ready in your place to receive your children as they come into school. Do not miss the opening prayers for Teachers.

Be careful that the children in your class are respectful, and wish you "Good morning," or "Good afternoon," on coming into and going out of the class.

Keep strict order in your class.

Fix the attention of your children; which you can only do by knowing your lesson thoroughly, and making it interesting.

Avoid the use of notes, printed or written, in giving your lesson.

Set your children an example of reverence at prayers and in Church; observing, and making them observe, the rules of the Church as to kneeling, standing, and sitting.

See that your children never go to Church without Prayer Books and Hymn Books.

THE TEACHER IN PERSONAL RELATION TO THE SUPERINTENDENT AND TO THE CHILDREN.

Always recognise promptly the position and authority of the Superintendent.

Report all grave cases of misconduct or disobedience to the Superintendent, and then leave the case in his hands.

Give encouragement to the well-behaved children; praise whenever you honestly can.

Show a personal interest in each child in your class.

Teach the children to pray and read their Bibles at home.*

Look up absentees as soon as possible.

Visit the parents of your scholars in their own homes, make friends with them, and show them that you are really interested in their children, praising their conduct where it has been good, and only finding fault when the behaviour of the children makes it necessary.

PRAYERS FOR A TEACHER.

Before preparing a Lesson.

Grant me, O Lord, the light of Thy Holy Spirit for this work; that I may rightly divide the word of truth, and clearly understand the meaning of those Holy Scriptures which are able to make me wise unto salvation, through faith which is in Christ Jesus our Saviour, to whom with Thee and the Holy Ghost be all honour and glory, world without end. Amen.

* With a view to this, they may be encouraged to join the Bible Reading Union, Sun. Sch. Inst.

After the Lesson is Prepared.

Accept, O Lord, this my imperfect work ; and of Thy goodness enable me to use it profitably to the salvation of those whom I am appointed to teach ; that Thy Holy Name may be glorified in them, and Thy blessed Kingdom enlarged ; through Jesus Christ our Lord. Amen.

RULES AND REGULATIONS.

HOURS FOR THE CHILDREN—10 A.M. ; 2.30 P.M.

1. Teachers meet for Prayer in the Class-room at 9.50 a.m.
2. Teachers intending to be absent on any Sunday are expected to give notice to the Superintendent not later than the previous Thursday.
3. Teachers are expected to fill up the forms for monthly reports, and to return them to the Superintendent on or before the 1st Sunday in each month.
4. Teachers are also requested to fill in the quarterly report papers, and to take them in person to the parents of the scholars.
5. The Superintendent will give a form to be filled up and signed by their parents to any child applying for admission to the School.
6. Every scholar who has made 40 attendances in the half-year (or 35 in the Infants' School), or who, having been admitted to the School not less than three months before the date of the treat, has made 80 per cent. of the attendances during that time, will be qualified to attend the School Treats.
7. Every scholar who has gained three-fourths of the possible marks for the year in each subject will be qualified to receive a prize.
8. Every scholar who has not missed once in the course of the year, nor lost any marks through misbehaviour, will be qualified to receive a medal, or, having gained a medal, a clasp.
9. Marks are given as follows :—

ATTENDANCE.....	<i>Punctual</i>	2
	<i>Unpunctual</i>	1
LESSONS—Collect.....	<i>Perfectly</i>	2
	<i>Imperfectly</i>	1
Text	<i>Perfectly</i>	2
	<i>Imperfectly</i>	1
CONDUCT	<i>Good</i>	2
	<i>Fair</i>	1

The marks for attendance will be given by the Superintendent only, in his register. The marks for lessons will be placed under column M of the Class Register in the upper, those for conduct under column A in the lower part of the square, that they may be added up separately each quarter ; thus :—

	M.	A.	M.	A.	M.	A.	M.	A.	M.	A.	Total.
Lessons ..	2	1	1	2	2	1	2	1	2	1	.. 11
Conduct ..	1	1	2	2	1	1	1	1	1	1	.. 9

10. The Superintendent will take down the name of any Scholar misbehaving during the Service in School, or in Church, and will report it to the Teacher on the following Sunday, who will enter one, or two, bad marks, as the case may be, against the scholars' name at the end of the Register. These marks to be deducted from the totals at the end of the year.

BOOKS RECOMMENDED FOR SUNDAY SCHOOL TEACHERS.

1.—For Scripture History—

Oxford Teachers' Bible, from 2s. 6d. to One Guinea (Oxford University Press).

- Variorum Teachers' Bible (Eyre & Spottiswoode). From 5s. 6d. to One Guinea.
- Class Book of Old Testament History, 4s. 6d. Class Book New Testament History 5s. 6d. (Maclear). Also small edition 1s. each.
- Commentary on the Old Testament; Commentary on the New Testament (S.P.C.K.) 8 vols. at 4s. each, 3s. to members.
- Manual on the Old Testament; Manual on the New Testament, by Archdeacon Norris (Rivington). 3s. 6d. each.
- Key to the Four Gospels; Key to the Acts of the Apostles, by Archdeacon Norris (Rivington). 1s. 6d. each.
- The Cambridge Bible for Schools, in parts 2s. 6d., 3s. 6d., and 4s. 6d. each. (Cambridge U.P. Warehouse).
- Murby's Scripture Manuals (Murby). 6d. each.
- Wheeller's Analysis of Old and New Testament History, (Isbister). 2 vols., 5s. 6d. each.
- Types and Antitypes of Scripture, by Lady Herbert, (National Society). 10d.
- Hewitt's Scripture Geography (National Society). 1s. 6d.
- Life and Travels of S. Paul (National Society). 1s. 4d. per doz. Pronunciation of Scripture Proper Names (National Society), 1s. 4d. per doz.
- Conybeare & Howson's Life of S. Paul (Murray), 7s. 6d.
- Aunt Charlotte's Stories of Bible History (Marcus Ward). 2s.
- Curtis' Outlines of Scripture History (Simpkin, Marshall), 6d.
- Oxford Helps to the Study of the Bible (Oxford University Press), 1s.
- Aids to the Bible, 1s. (Eyre & Spottiswoode).
- Sadler's Gospel Commentary (Bell & Sons). 5 vols. at 7s. 6d. each.
- Practical Reflections on the Holy Gospels, a Verse Commentary. (Rivingtons). 6s.
- Dr. Geikie's Half-hours with the Bible (S.P.C.K.)
- Wheeler's Atlas of Scripture Geography (Collins), 1s.
- Nichol's Help to Reading the Bible (S.P.C.K.) 3s. 6d.
- Rev. Theodore Johnson, Bible Picture Books in 12 parts (Dean & Son), 6d. each, or in one volume, cloth 5s.
- N.B.—These are useful also for Class Teaching, as the Pictures are Coloured. Size 10 inches by 8 inches.*
- Tristram's Scripture Natural History (S.P.C.K.) 7s. 6d.
- Clark & Grove's Bible Atlas (S.P.C.K.) 14s.
- Scripture Manners and Customs (S.P.C.K.) 3s. 6d.
- Heathen World and S. Paul, 2 Vols. (S.P.C.K.)
- The Land and the Book (Nelson), 7s. 6d.

2.—For the Prayer Book—

- The Prayer Book, its History, Language and Contents, by Canon Daniel (Gardner, Darton & Co.), 6s.

Elementary Introduction to the Book of Common Prayer,
Proctor and Maclear (Macmillan), 2s. 6d.

Cambridge Prayer Book, Interleaved, 7s. 6d.

Manual of the Prayer Book, by Archdeacon Norris (Rivington). 3s. 6d.

Key to the Book of Common Prayer (Rivington). 1s. 6d.

The Book of Common Prayer, with Commentary (S.P.C.K.) 2s. 6d.

The Teachers' Prayer Book, by Bishop Barry (Eyre & Spottiswoode), 2s. 6d.

Gedge's Young Churchman's Companion to the Prayer Book (Rivington).

Bird's Notes on the Apostles' Creed (National Society).

James' Morning and Evening Prayer (J. Palmer, Cambridge).

Canon Daniel's Daily Offices and Litany (Wells Gardner, Darton & Co.) 10d.

Boyce's (1) Historical Facts of the Prayer Book, (2) Morning and Evening Prayer (Bell & Sons).

Lea's Catechisms on the Prayer Book (Masters).

Key to Prayer Book, by Rev. R. Whytehead (Seeley).

S.P.C.K. Leaflet, No. 2092, to find places in the Prayer Book.

3. For Church Catechism—

A Class Book on the Catechism, by Maclear (Macmillan), 1s. 6d.

Lessons on the Church Catechism, by Canon Daniel (National Society), 10d.

Short Notes for Lessons on the Church Catechism, by Menet (S.P.C.K.), 1s. 6d.

The Church Catechism Explained, by W. Marigold and Rev. J. Hopton, (Murby, Bouverie Street).

Catechetical Hints and Helps, by Rev. E. J. Boyce (Bell & Sons), 2s. 6d.

Sherwill Dawe's Study of the Church Catechism (Rivington), 1s. 6d.

Scripture Proofs and Illustrations of the Church Catechism, (S.P.C.K.), 1d. or 1s. 4d. per doz.

Sadler's Church Teachers' Manual (G. Bell & Sons), 2s. 6d.

The Winton Church Catechism (G. Bell & Sons), 2s. 6d.

Children of the Church, 1 and 2 Series (Wells Gardner, Darton & Co.) 1s. 6d. each.

The Teacher's Gradual, by the Rev. Louis Stokes (Wells Gardner, Darton & Co.) 2s. 6d.

Ball's Church Catechism (S.P.C.K.) 1s.

4. Courses of Lessons for Sunday Schools—

Ball's Promised Seed (S.P.C.K.) 1s. 6d.

Lessons on our Lord's Ministry (S.P.C.K.) 1s. 6d.

Notes on the Gospels, Parables, Collects, Proper Psalms, 4 vols., (National Society).

- Oldham's Lessons for Sunday Scholars (S.P.C.K.)
 Ainslie's Lessons on the Gospels and the Acts (Gardner, Darton & Co.) 1s. each.
 Ingram's Sunday School Lesson Book, and Scholars' Companion (Lead, Leicester). 2s. 6d. and 8d.
 Watson's Lessons on Gospel Story, 1s. 6d., (National Society).
 Watson's Church History of the New Testament, 1s. 6d., (National Society).
 Watson's Christian Faith and Duty, 1s. 6d., (National Society).
 Watson's Gospel in the Old Testament, 1s. 6d., (National Society).
 Watson, The Church Catechism, 1s. 6d., (National Society).
 Canon Ottey's Sunday School Lessons (S.P.C.K.) 1s. 6d.
 Hobson's Life and Teaching of Our Blessed Lord, 1s. 6d., (National Society).
 Catechisings for the Church's Year (Church Extension Association), 2 Vols.
 Church Sunday School Institute Lessons, see Catalogue.

5. **English Church History—**

- English Church History, by Charlotte M. Yonge (National Society), 1s. 6d.
 Turning Points of English Church History (S.P.C.K.) 3s. 6d.
 Do. do. General Church History (S.P.C.K.) 3s. 6d.
 Perry's Church History, 2 Vols., (Murray), 7s. 6d. each.
 Bishop Cosin's Religion of the Realm of England, by Preb. Meyrick (Rivington), 1s.
 Canon Robertson's Sketches of Church History (S.P.C.K.) 2s.
 Rev. Julius Lloyd's History of the English Church, (S.P.C.K.) 1s.
 Webley Parry's English Church History, 5s. 6d., (Griffith & Farran).
 Lane's Lectures on English Church History, 1s., (S.P.C.K.)

6. **Childrens Sermons—**

- Baring Gould's Sermons for Children. 3s. 6d. (Skeffington).
 Baring Gould's Parish Church. 3s. 6d. (Skeffington).
 Wilmot Buxton's Parable Sermons for Children, 3s. 6d. (Skeffington).
 „ The Children's Bread, 3s. 6d. (Skeffington).
 „ Short Sermons for Children, 3s. 6d. (Skeffington).
 „ Led by a Little Child. (Skeffington).
 Decoppet's Children's Sermons (Griffith & Farran).
 Vaughan's Sermons to Children, 4 series, 5s., 4s., and 3s. 6d., (Verrall, Brighton).

7. **Dictionaries and General Information—**

- Dr. Wm. Smith's Concise and Smaller Bible Dictionaries, 21s. and 7s. 6d., (Murray).

Cassell's Bible Dictionary, 2rs.

Eadie's Bible Dictionary.

Kitto's Bible Dictionary.

Sadler's Church Doctrine, Bible Truth, 3s. 6d.

The Parish Guide, 6s., (Wells Gardner, Darton & Co.),
contains Articles on Sunday School Work, etc.

Dr. Hook's Church Dictionary (Murray).

Staunton's Ecclesiastical Dictionary (Griffith & Farran).

Dictionary of the English Church, Ancient and Modern,
(Wells Gardner, Darton & Co.) 7s. 6d.

Concordance to the Revised Version of the New Testament,
1881, by Rev. T. Johnson and H. H. Bemrose,
(Bemrose). 7s. 6d.

Handbook of Church Terms (Griffith & Farran).

Blunt's Household Theology (Rivington).

Bishop Wilberforce's Theophilus Anglicanus (Rivington),
2s. 6d.

8. Aids to Sunday School Work—

Teachers and Teaching (Hodder & Stoughton). 6s.

Practical Work in Sunday Schools.

How to Teach the Old Testament.

Do. do. New Testament.

Do. do. Prayer Book.

Do. do. Church Catechism.

} National Society's
Religious Know-
ledge Manuals,
8d. each.

The Teacher's Work, by John Palmer (Church of England
Sunday School Institute).

Some Difficulties of a Sunday School Teacher (S.P.C.K.)

What can I do? by Rev. T. P. Garnier, (S.P.C.K.)

The Work of a Sunday School Superintendent (National
Society).

Clifton's Notes on Preparation of Bible Lessons,
(S.P.C.K.)

Litany for Sunday Schools, (Church of England Sunday
School Institute).

Practical Hints for Sunday School Teachers, (S.P.C.K.)

Sunday Schools the Nurseries of the Church, (S.P.C.K.)

Scott's Words of Counsel to Sunday School Teachers,
(S.P.C.K.)

A Plea for Children's Services, by Rev. Theodore Johnson,
(Masters). 2d.

The Decalogue of Charity, by Bishop of Ossory, (Church
of England Sunday School Institute).

Active Service, by John Palmer, (Church of England
Sunday School Institute).

A Church Sunday School Handbook, by Rev. E. P.
Cachemaille, (Church of England Sunday School
Institute).

The Sunday School, its History and Development, (Church
of England Sunday School Institute).

9. Registers, etc.—

The S.P.C.K. Registers, Nos. A, B, C, D, E, 3s. 6d., 3s., 2s. 6d., 2s., 6d., by Rev. Theodore Johnson, Editor of "The Parish Guide."

National Society's Sunday School Registers, Nos. 1, 2, 3.

Church of England Sunday School Institute Registers, Nos. A, B, C, etc.

Sunday School Union Registers.

Bemrose's Sunday School Registers.

10. Manuals of School Prayers—

Services for Schools, by Rev. T. Johnson, Editor of "The Parish Guide," 6d., (Wells Gardner, Darton & Co).

Other Forms from S.P.C.K., National Society, Sunday School Institute, Church Extension Association, and Sunday School Union, who also supply simple forms of Private Prayer for Teachers and Scholars on Cards.

11. Scripture Pictures for Class Teaching—

S.P.C.K. Series—Large, Small, and Church Hist. Cartoons.

National Society's Series—Large, Small.

Heider's German Series, (National Society).

Parker's Scripture Prints, (Parker & Co).

Wesleyan Book Depôt, (Ch. Terry & Co).

Rev. Theodore Johnson's Series, New Testament, (Dean & Son). *In preparation.*

12. Sunday School Papers for Teachers and Scholars—

The Dawn of Day, ½d., (S.P.C.K.)

Church Sunday School Magazine, 4d., (Church of England Sunday School Institution).

The Church Worker, 1d., Ch. of Eng. Sunday Sch. Inst.

Boys' and Girls' Companion, 1d., do. do.

Sunday, 3d. (Gardner, Darton & Co.)

The Prize, 1d. Do. do.

Chatterbox, 3d. Do. do.

Church Work: Mission Life, 6d. Do. do.

Young Standard Bearer. Do. do.

Coral Missionary Magazine. Do. do.

Central Africa. Do. do.

The Grain of Mustard Seed. Do. do.

The Parish Magazine, 1d. Do. do.

Penny Post, 1d. (Parker).

The Sunday School Chronicle, 1d. or 6d. monthly, (Sunday School Union).

The Sunday School Teacher, 2d. or 3s. per annum, (Sunday School Union).

Pictorial Lesson Papers, (Sunday School Union).

Our Quarterly, 2½d., published quarterly, (Church Extension Association).

The Net, Missionary Magazine, (Bemrose & Son). 2d.

CHILDREN'S SERVICES.

A PLEA FOR CHILDREN'S SERVICES.*

In these days of religious revival and advance in all matters connected with religion, I think it is not out of place to say a few words upon the important subject of Children's Services. The compilers of our beautiful Liturgy would have done well to have added a special simple form of service for children to the English Prayer Book. May the time be not far distant when such a form, short and varied in construction, will be put forth by order of Convocation. It would surely fill up a blank of no small importance, and supply a necessity long felt by all those who have the care of our Sunday School children. What is the Sunday life of most of our children? Is it not one set order of instruction in the Sunday School class, followed by a compulsory attendance at a long service in the church; not in any way framed to meet their childish wants or intellect; but probably from the fact of its excellence both in language and arrangement, unsuited to their understanding or taste?

I have called my little paper "A Plea for Children's Services," because my object is to ask in the name of our children of the Sunday Schools of England for a weekly service (if possible in every parish), so arranged as to meet their simple minds. A Service that they may truly call their own; a bright and happy Service held in the parish Church, of such a nature that they can enter into, and learn to love every part, whether it be prayer, praise, or instruction; and so be led on by means of these special services to love their FATHER'S House, as a joyful place of meeting together to worship, instead of, as is alas! the too common truth—that our children look upon the beautiful services of the Church as monotonous, cold, and dreary, while their attendance there they regard as compulsory, and on that account distasteful to them. As a Sunday School teacher of some years' experience, both in town and country parishes, and in colliery and manufacturing districts, I have carefully marked the necessity of holding Children's Services as the Church's most powerful agent of drawing Her little ones to love Her teaching, and so training them to become true and loyal sons and daughters in Her keeping. Again, the many well-known results are a sure proof of the importance of providing for children a cheerful hearty service, by means of which their hearts may be raised to holy things; for the teaching, simple at first, may lead onward and upward to those higher spiritual mysteries of the kingdom of heaven, as set forth in the doctrines of our beloved Church.

I would, therefore, most earnestly ask both the Clergy and Sunday School Teachers to unite in giving our children a deeper interest and love in the work of CHRIST'S Church, by holding special services for them every Sunday, and so bringing before them the particular teaching of each Festival and Holy Season, as it passes, in a simple yet effective way, marked by Hymns, Litanies, and Prayers, with a short Address, made attractive by illustration and anecdote (or partly catechetical as a change), delivered in the most simple language, so as to reach the youngest minds. This address should contain definite Church teaching, bringing home to the children spiritual lessons of obedience, love, and duty, long to be remembered in after life.

With these few introductory remarks I will bring my subject before you. I may add, that I have been led to do so from a pleasant remembrance of the time spent in so high a work as teaching in the Sunday School, not with a desire to bring forward my own plans *only*, but to offer a few suggestions, based upon the experience and careful thought of others interested in providing hearty cheerful services for our children.

Sufficient has been said to prove to you the necessity of Children's Services. No teaching given in the Sunday School, however good, will have the same effect upon the children's minds as a special service in the Church. Why is it that nine-tenths of our Sunday scholars leave school as soon as they commence work, at the early age of twelve or fourteen years, or a little

* This little Paper was dedicated by the Rev. T. Johnson, to the Clergy and Sunday School Teachers of England, and was published by request in 1879 by J. Masters & Co., 78, New Bond Street, where copies may still be had. Price 2d. each.

later after their Confirmation? Again, what is the cause of so much listlessness and inattention, which grows into bad behaviour, on the part of our children at the ordinary services of the Church? It is the same answer to both these questions: viz., the services are too long, not varied enough in position, not sufficient change of worship to suit the children; far above them in construction and language, so that they cannot enter into the meaning of the several parts. And what is the result of all this? The services soon become tedious and perfunctory to the children, who regard them as a trial to be got through as Sunday comes round, instead of a pleasure, and joyful work of love bringing spiritual food to their souls.

In holding a Children's Service I would use the Church in preference to any school or mission room, for this important reason, that the one aim should be to draw the children to the Church; to win them by means of short varied cheerful services to love the Church; to get them to look upon the Church as the abode of their heavenly FATHER in their midst, where they may always draw near to Him, telling their infant griefs and wrong doings, asking for His grace and guidance in all their daily trials, and loving to sing His praises in hymn and canticle, blending their infant voices with angel choirs on high. If the Church cannot be set apart for this purpose every Sunday, a mission room, or even a schoolroom, may be used, and a special service held in the Church once a month, (*e.g.* the first Sunday in the month,) and upon all the greater Festivals. The Service in the mission room might be conducted by a layman acting under the Bishop's consent; but in no case should the mission room be used if the Church is available and free on Sunday afternoons. I have said afternoon, for I believe that this time is the best for giving up the Church for this purpose, as by this arrangement the ordinary Morning and Evening Services will not interfere with the Children's Service. A second reason why the afternoon is probably the best time in the day for holding these Services is, more young people are free to come to Church in the afternoon than at any other time. I mean young servant girls, and older children of the family who perhaps remain at home in the morning to allow their parents to attend Church. It should be clearly understood that the Children's Service is not intended to take the place of the ordinary Morning and Evening Services, for the children should be encouraged to attend the latter as well as their own service. The point to be gained is, to ensure that our children have one Service every Sunday which they can call their own; where they shall receive definite simple Church teaching from the prayers, hymns, and instruction.

The next important step is to compile the Service upon the model of the services of our Prayer Book. I mean more in construction than in detail, for the Children's Service should be a preparatory Service, in other words, it should be so formed as to lead on to the ordinary Church Services. It should be a basement or foundation for those higher Services, when the child has grown into the man, and the mind has become fully developed, and so able to grasp higher teaching. The children should be collected into groups or classes, under the care of their teachers in the schoolroom, and walk in procession to the church-door, where the clergy and choir boys may meet them.

The choir boys should always attend these Services in their surplices, to lead the hymns and other musical parts. This will make the Service more impressive, and the children cannot then form the opinion that a makeshift Service is provided for them. I add this, for we all know how sensitive children are, and how quickly they spy out any little omission; and nothing should be done carelessly, or left out, if we wish to make our Services a success.

The order of Service may be as follows:—

A Processional Hymn, or not, at the discretion of the Clergyman, to conduct the children to their places. These places should be the front seats in the Church, near to the chancel, where the boys should be arranged on the one side, and the girls on the other. Each teacher should take his or her place at the head of the class, and the general congregation, if any attending, be requested to sit lower down, behind the part occupied by the children.

All being in place, silent prayer should be said kneeling, when the Service may consist of the following :

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| 1. Children's Hymn for Holy Day or Season | Standing. |
| 2. Kyrie, followed by Metrical Litany | Kneeling. |
| 3. Apostle's Creed | Standing. |
| 4. LORD's Prayer and Responses | Kneeling. |
| 5. Special Collects for Sunday or Festival, followed by
Collects for All Saint's Day, Fourteenth Sunday after
Trinity, Third Collect for Evening Prayer. | Kneeling. |
| 6. Canticle from Prayer Book, or Hymn. | Standing. |
| 7. Short Lesson from Old or New Testament | Sitting. |
| 8. Hymn or Carol (if Christmas or Eastertide) | Standing. |
| 9. Children's Sermon, or Catechetical Address, not ex-
ceeding fifteen minutes | Sitting. |
| 10. Collects for Holy Innocents' Day, Prayer of S. Chry-
sostom, Doxology, or Blessing | Kneeling. |

A Hymn may be sung during the time the choir leave the Church for the Vestry.
Silent Prayer and Dismissal.

The above Order of Service I compiled some six years ago, under the sanction of the late Bishops Wordsworth of Lincoln and Selwyn of Lichfield, and I have used it successfully for several years. The time taken up with this arrangement is from thirty to thirty-five minutes, not including the hymns before and after the Service, which may be kept as an extra for Festivals, or omitted altogether. The great aim of this arrangement is to supply such a form of Service as the children will understand, framed upon the teaching of the Prayer Book. All the prayers, responses, psalms, and canticles should be taken from this source only. Great attention is here given to afford variety of position as well as change of worship, that the forms may not appear tedious or long, but cheerful, light, and hearty throughout. The Church's Seasons, Festivals, &c., should be specially marked by a change of Litany, Hymns, and Collects to impress upon the minds of the children the importance of all such Holy Days and Seasons; and these changes should be carefully explained in the address or instruction given.

The Service should be made as musical as possible, for children naturally love music, and will soon learn to love a Service in which they can all join in the hymns and other parts sung. The young minds of children require something to keep up their interest and attention. Music supplies this, and therefore as much music as possible should be given. The Versicles and Responses should be either sung or intoned, and the tunes selected for the Hymns, Litanies, &c., should be lively and bright. This is an important point with children, who will at once love a cheerful pretty tune, while they will as quickly lose their interest if the music be not suitable. No set rule can be given in this matter, as the Hymn Books of different parishes vary both in music and arrangement, as well as in the words of the Hymns. Great care should be taken in selecting hymns simple enough in language and teaching from whatever collection is used. If possible it is best to use the ordinary Parish Hymn book at these services, so that the children may become acquainted with the hymns, when they attend the services with the general congregation. The new edition of Hymns Ancient and Modern provides a fairly good collection of Children's Hymns and Litanies suited to the special teaching of the Christian Seasons. The Hymnary also gives us a larger number of hymns; among them being many from the pens of some of our best children's hymn-writers, including Bishop Heber, Dr. Neale, Mrs. Alexander, and others. I think it is a good plan to use with the general Hymn Book of the parish a second collection of Hymns, Litanies, and Carols, either in the form of leaflets distributed to the children every Sunday and collected after the Service for future use; or to adopt some of the well-known books already published, among which, I may mention, for metrical litanies some of the most popular are:—

1. Hutton's Four Metrical Litanies. 1d. each or 7s. per 100.

(These may be had also in sheets for binding with Hymn Books at 6s. per 100, from the publisher, Mr. S. Richards, 36, Bath Street, Nottingham.)

2. Johnson's Six Metrical Litanies. 1d., or 7s. per 100. Published by Masters & Co.

3. The Litany Appendix. 1d., or cloth 2d., containing Twenty Litanies with Mission Hymns. Masters & Co.

4. Pollock's Leaflet Litanies for Children. $\frac{1}{3}$ d. each.

5. Leaflet Litanies. $\frac{1}{4}$ d. each, or 2s. 6d. per 100. G. J. Palmer, 32, Little Queen Street, Lincoln's Inn Fields.

Some of these are set to music; *e.g.* The Litany Appendix and Sequel. Set to music by R. Redhead. Two parts. 1s. each. Masters & Co.

For other music to the Litanies, where required, Hymns Ancient and Modern, revised edition, gives twenty-eight tunes, most of which are popular with children.

During Lent, I would suggest instead of the Litanies, The Story of the Cross, by the Rev. Edward Monro. Set to music by J. W. Etherington, Bach House, Richmond, Surrey. Music and Words, full size for Organ, 9d. Also the same beautifully set to music by A. Redhead. 3d. Masters & Co. (The Words only, 2s. per 100.)

For Hymns, I would recommend as an extra book :

1. Children's Hymn Book. By Mrs. Carey Brock. Rivington's. From 1d. to 3s. 6d.

2. Woodward's Children's Hymns. Skeffington's. From 2d. to 3s. 6d.

3. Mrs. Alexander's

Hymns for Little Children. 3d., or 2s. 6d. per doz.

Narrative Hymns. 3d., or 2s. 6d. per doz.

Hymns Descriptive and Devotional. 2d., or 1s. 8d. per doz.

Masters & Co., 78, New Bond Street.

4. Rev. J. Erskine Clarke's Children's Hymn Book. 1d. Gardner, Darton & Co., Paternoster Buildings.

Or any other suitable book of the kind.

Carols are always popular with children, and they may be largely used in these services, not only at Christmas and Eastertide, but upon all the Greater Festivals and Saints' Days.

For this purpose the largest collections are:—

1. Metzler's Large Book of Carols, containing forty-five Carols for Christmas, &c.

2. Neale and Helmore's Carols for Christmas and Eastertide are old favourites, containing Twelve Carols each, set to suitable tunes. Music and Words, 6d. each. Words only, 1s. 6d. per doz. Novello, Ewer & Co.

3. Stainer and Bramley's Leaflets, at 1d. each. Thirty-six Carols, Music and Words. Novello. Sold separately, or in three books, 1s. 6d. each. Comprise a good collection of old and pretty Carols.

Many other books might be recommended for use at Children's Services, but those mentioned above will give an idea of the kind of music required to make them interesting. Every child should be provided with a Form of the Service, also a Hymn Book or leaflets with the words of the Hymns, Carols, or Litanies printed.

The next point is to keep the Service entirely for children, never to allow any other Service to break into its arrangements, unless it be some Service in which they all can join, *e.g.* a Children's Funeral, when special hymns may be used to make the Service an impressive one. This, of course, would only be the case with a child that had been an attendant at the services, or a member of the choir.

Great good will ensue from these Services, if properly conducted, not only in training the children to love the Church and its teaching, but in gathering together the thoughtless and wayward youths of the parish to spend a short time in the House of God. And, surely, this is an important matter to find a means of drawing together young men and young women for instruction in holy things. They will probably attend with no higher motive than curiosity at first: the very novelty of the Service will attract them, but if properly managed many of them will remain and learn to love those things which once they scoffed at, and deemed unworthy of notice. Some few may be lost as the novelty wears off, but impressions made often take effect, although years

may elapse before any change is perceptible. To prove this, some two months ago I was present at a Children's Service in a large town parish. I was both delighted and surprised to see almost as many young men and young women as children present, all taking a hearty and earnest part in singing the carols and hymns (being Christmastide), all apparently full of devotion and thought during the prayers and address of the Clergyman. This at once struck me as being a great proof of the interest they must have taken in these Services. Upon inquiry, I found this by no means a large attendance, but I was assured that these same young people as a body seldom were absent from these Sunday afternoon gatherings in their parish church. Here, truly, was a happy result from holding every week a hearty cheerful Service for the young; and glad indeed was I to mark among those present faces of young men who several years before had been troublesome, thoughtless boys in my Sunday School class.

Again, the parents are greatly influenced by the attention and loving care bestowed upon their little ones. I have seen mothers attend these Services with the younger children, who are not old enough to be present with their brothers and sisters. In this way, an early love for the Church is formed in the infant mind, which is fostered by a desire to join in the main company to sing the hymns, and repeat the prayers with them. If we look around us, we shall find that many Dissenting bodies have introduced Special Services for Children into their systems. They have carefully watched the result of such means of holding the young people together, and they know well how powerful is that agency, which in any way tends to incite a feeling of love and earnestness for holy things. Shall not the Church then provide Services for the little ones of her flock, I ask, while all around her are seeking to draw away her children from her keeping? Yes! let clergy and laity unite in giving our children a bright happy Service every Sunday afternoon, conducted upon some such plan as the one I have ventured to suggest.

There are several very good Forms of Children's Services from which each Clergyman may choose something applicable to his wants; but some of these Forms appear to destroy the very object they have been framed to effect, either because they are too long, or too complicated, and difficult in construction, introducing Psalms and long lessons from the Bible. This is a great mistake, for the success of a Children's Service depends upon three things—its simplicity, its varied formation, and its shortness.

I know that many Clergymen would prefer a shortened form of the Evening Service, or the Litany from the Prayer Book, in place of any particular "made-up Service," but I think the latter is best, for the simple reason that a Children's Service should be praise more than prayer, and by giving them a "made-up Service" from different parts of the Prayer Book (as in the form given above) more hymns and music can be introduced.

Above all, let not the Children's Services be degraded by doing the work of the school-room. All repetition and hard dry questioning must be set aside. Catechising is excellent, and perhaps the best way of reaching the minds of children, but let it be cheerful, full of illustration and anecdote, and not, as is too often the case, a severe test or examination of the children's knowledge in Scripture: a sort of exhibition by which the intelligent receive public praise, and the dull or nervous ones bring shame and uneasiness upon themselves because they cannot answer. The end of this system of Catechising is to make the Church of God "a dreary school-room of instruction" to the children; and they will soon regard religion as a trial, or an ordeal to be avoided whenever possible to do so.

I would now, in conclusion, commend these few hints to the consideration of all those who are interested in our Sunday Schools, whether Clergy or Teachers; and I most earnestly pray and hope that God's blessing may attend this effort to feed His lambs, so that Children's Services may be multiplied among us, as the means of leading many little ones to JESUS, "Who is waiting to gather them in His arms, and to carry them in His bosom as the Good Shepherd and SAVIOUR of their souls"; for He hath commanded, "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of Heaven."

SERVICES OF SONG.

(Reprinted by kind permission of JOHN PALMER, ESQ., Secretary, Church of England Sunday School Institute, from his *Handbook on "Parochial Entertainments."*)

Amongst the newest forms of usefulness which have been submitted to the clergy as a means for extending their influence, is that of "Services of Song;" and we propose, very briefly, to offer a few practical remarks upon their construction and management, in the hope that they may become more extensively adopted both in Church and School than heretofore.

But probably some of our readers are saying, "What is a Service of Song?" Now, assuming the question is asked, let us try to answer it.

I. WHAT IS A SERVICE OF SONG?

A Service of Song may be briefly described as an oratorio of a very simple description, or a religious penny reading. It consists of a selection of Bible readings, with musical illustrations, containing a number of hymns and psalms, with an occasional solo and anthem to relieve the more congregational parts. In the reading, the life of a scripture character, or the incidents of a narrative, are grouped into the smallest compass before the audience, and the whole is constructed with some attempt at dramatic effect, which is easily produced by a judicious and intelligent arrangement of Bible facts. The musical portion consists, for the most part, of well known hymns, but sometimes new compositions are introduced.

Having very briefly explained what a Service of Song is, we now proceed to offer a few remarks on—

2. THE CONSTRUCTION OF A SERVICE OF SONG.

In the construction of a Service of Song there are certain fundamental principles which must be observed. Primarily, it must be borne in mind that the musical portion, as compared with the literary, is of secondary importance. The Hymns, &c., are intended only to *illustrate the text*.

* * * *

(a) *The hymns should have reference either to the narrative or to the application of it.*

It is not possible always to find a hymn immediately connected with the narrative, nor is it expedient that this should invariably be the case. It may, in some cases, be of much more importance that the application of the subject should be illustrated than the subject itself.

(b) *The music should be in harmony with the incident described.*

In arranging the tunes it is necessary to have an intelligent grasp of the whole subject—to be able to sympathise with the difficulties, and to rejoice at the victories referred to in the story, and the music must be in harmony with these feelings. The moods of the audience will change as the varying lights and shadows of the narrative are unfolded, but the impression left on the mind at the close should be that of completeness, and the lessons to be drawn from the subject self-evident.

(c) *All references in the hymns to doctrine should be accurately expressed, and some attention paid to the literary and musical value of the compositions introduced.*

There is no more frequent or insidious mode of inculcating erroneous doctrine than that which is afforded by the instrumentality of hymns. It is the most captivating way of disseminating unscriptural views, especially when the words are allied to some taking melody. Then, again, it is most desirable to omit much of the doggerel which finds its way into the various collections of hymns, and which soon becomes part of the musical exercises of our Sunday-schools. If we are reminded that, however inferior these hymns may be, they are popular, we reply that the popularity of such compositions affords no good reasons for perpetuating them. They are popular only because better things have not been introduced. The field from which a selection can be made is large and fruitful, and makes the use of the trash which is foisted into our schools and missions under the name of juvenile hymnology wholly inexcusable. In these days of reaction, we may hope that the time is not far distant when the trade of the writers of pious doggerel, and also that of the numerous hymn-menders, will be reckoned amongst the things of the past. One has only to compare the versions of some of the well-known hymns which appear in many of our hymn books with the originals to see how they have been mangled and flattened by the menders until their spirit and life are all but gone out.

(d) *The music should be diversified, so as to contain something for each section of the performers.*

A Service of Song should be so arranged as to require the services of the Church choir, the teachers, and the scholars in its representation. A self-evident advantage of this arrangement is that the workers in various departments of Church work are thus induced to act together for a common purpose: but when brought together, something must be provided for each section to do. The music should be adapted to the capacity of the ordinary scholar, and yet sufficiently elaborate to be suitable to the qualifications of the choir. Besides the ordinary hymns, solos, anthems, duets, psalms, etc., may be advantageously introduced. Where it is not possible to obtain a voice with sufficient confidence and power to sing a solo, the music could

be sung by the sopranos; but in this, and also in the other concerted music, alternative hymns should be given for use when the more difficult pieces cannot be sung.

Popular tunes, with choruses, are the soonest learnt and the longest remembered amongst the scholars, but the loud and almost profane manner in which these popular hymns are sometimes sung makes it doubtful whether it is wise ever to include them in a Service of Song; but if they are admitted, the greatest pains should be taken to have them sung in a devotional manner. There is nothing more painful than to listen to the singing of hymns, referring to the most sacred subjects, when shouted out with the utmost levity, and apparently without the singers in the least comprehending the meaning of the holy names and truths referred to. By all means let us have lively and taking melodies for our children, but let us see that the hymns are accurately expressed and reverently sung, and that the music has some pretensions to musical correctness.

There is another part of this subject which remains to be noticed, viz. :—

3. HOW IS A SERVICE OF SONG TO BE PRODUCED?

The first thing, undoubtedly, is to obtain your choir. This, as we before stated, should be composed of the scholars with good voices (selected for the purpose), the teachers, and the members of the Church choir. If the services of the parish choir cannot be had, then the co-operation of outsiders should be solicited, in order to insure a proper rendering of the concerted music throughout the Service.

The following plan of obtaining a choir is described in the *Church Sunday School Magazine*: "The singers were picked out from the Sunday-school classes, some from each, and as many as possible from all, but only those who could sing, for the children are the best advertisement and the strongest attraction for the parents and friends; and the more one can personally interest in the preparation, the more parents are likely to be drawn to the performance. Still, as this effort should tend to raise the standard of church and school psalmody, none should be allowed to take part who would be likely to spoil the performance by bad singing, or to put the other singers out. Most of the teachers and of the church choir joined in.

"The Service was advertised much in the same way as the ordinary entertainments, by bills on the doors, in shop windows, and such like places. The prices charged for admission on the first occasion were—front seats, sixpence; back seats, fourpence; and a few chairs in the front, one shilling, but to all who took chairs a copy of the Service was presented. On the last occasion there was only two prices—shilling chairs with a copy of the Service, and the other seats, sixpence. Of course the bills had stated for what object the funds were to be raised. Copies of the Service were on sale in the room. On the evening

of performance we were pleased to find the room well filled, mostly by the parents and friends of the scholars. Children always draw. We have several times held school concerts, given by the children alone, and have never failed to draw an enthusiastic audience of adults."

The selected passages should be clearly and intelligently read by the clergyman, superintendent, or other competent person. This is a most important part of the performance, and should be reverently and effectively rendered; but no other dramatic action is necessary than that which can be produced by the voice and face.

Services of Song are usually held in the school-room, although very successful performances have been given in church, after a shortened service. The part that the audience should take must be left to the discretion of the clergyman or his substitute, but it is desirable that they should be invited to join in one or more of the well-known hymns; and when the service is given in church the congregation will require special instructions. There cannot be a question that, amongst the special meetings which are held from time to time in Mission chapels, the performance of a Service of Song would be most popular and successful.

An indispensable adjunct to an effective performance is to obtain the services of an expert accompanist—one who has the patience as well as the ability to coach the scholars, and is capable of giving that effectual support of which all choirs, more or less, stand in need.

There remains, however, another point to which we must briefly refer, and that is—

4. THE ADVANTAGES TO BE DERIVED FROM SERVICES OF SONG.

Whenever they have been given they have been much valued by all who took part in them, and in some places so great has been the satisfaction produced that they have in many instances been repeated within a few days. They are also in high favour with the children, because, besides affording amusement to themselves, they add something to the enjoyment of their friends.

Financially, too, they are of importance, especially where a difficulty is experienced in raising the necessary funds for carrying on the various parochial agencies. Upon this point the writer before referred to says: "The question arose as to raising funds for our Sunday-schools; not for the Excursions or Children's Teas—for those are a separate affair altogether, and should be so considered in estimating the cost of Sunday-school management, and people are generally very willing to contribute when the object is to give children a treat—but for the regular expenses, which, though ridiculously small in proportion to the good done, nevertheless amount to something in the course of the year, and must be provided for."

Another advantage arising out of these services is, that they

assist in promoting good congregational singing in our churches. As a means of instruction, too, they are invaluable, as there is no better plan for giving both the performers and the listeners an intelligent idea of the life and times of the person forming the subject matter of the service.

One word of caution is necessary in arranging for the performance of a Service of Song, and that is to see that both at the practices and also at the performance the spirit of devotion is maintained throughout. In fact, although the term "performance" has been used, the term "service" conveys a better idea of the spirit and demeanour which should characterise the exercise. It should be entered upon and treated throughout as a religious service, and never be permitted to degenerate into a mere performance.

Those who watch the signs of the times cannot fail to observe the widening influence music is gaining, and is still likely to gain, in the work of evangelisation. Its power, as an element of instruction, has not been sufficiently appreciated in the past, but the progress it is now making among the lower classes, principally through the children, is wonderful, and it is not too much to say that a great measure of the refinement in manner and feeling which is observable among the labouring classes is owing to the spread of the knowledge of music.

Services of Song may be obtained from :—

1. Church of England Sunday School Institute, Fleet St., E.C.
2. Do. do. Temperance Depot, 9, Bridge Street, Westminster, S.W.
3. T. Curwen & Sons, 8, Warwick Lane, E.C.
4. Novello, Ewer & Co., 1, Berners Street, Oxford Street, W.
5. Weekes & Co., Hanover Street, W.
6. Sunday School Union, Old Bailey, E.C.
7. Clowes & Son, 21, Charing Cross, S.W.
8. Pitman & Co., Paternoster Row, E.C.
9. S.P.C.K., Northumberland Avenue, Charing Cross, W.C.
10. (Church Songs, Parts 1 and 2), Skeffingtons, 163, Piccadilly, W.
11. Wells Gardner, Darton & Co., Paternoster Buildings, E.C.

SINGING CLASSES.

Under the head of "Choirs" (p. 76) something has already been said on the subject of glee singing. It is there recommended as an attractive way of securing the study and practice of secular music in general. Sometimes the singing class may with advantage be called a Glee Club. The singing class, however, affords an opportunity to young people of both sexes for the pleasant study of vocal music, and by a regular weekly practice much may be done to improve the musical appreciation and talent of the neighbourhood.

Part songs, glees, solos with choruses (which may be prepared for a concert), Services of Song, both sacred and secular (see pp. 347), easy cantatas, or selections from one of the oratorios, give plenty of scope and interest for study and practice. Besides the advantages thus manifestly accruing, one desirable result is not unfrequently to be found in the better appreciation of Church music shown by the congregation, and, indeed, in its more effective rendering by their aid.

An efficient teacher should be engaged to train the class; and it will be found to be of great advantage if the tonic-sol-fa notation is taught as well as the old notation called "Hullah's Method of Sight Singing."

Regular practice of scales from the modulator should be given, and the intervals should be taken for a short time during each meeting to keep the voices in good order. It is sometimes well to devote the first half-hour after the appointed time of meeting to instruction in reading and the scales, at which members who desire to learn may be present, while others who do not need this preparation may come in at the end. A small fee should be charged towards paying the expenses of the teacher, and members should bear the expenses of their own music, etc.

A quarterly concert will provide additional funds required beyond this, as well as forming a good test of, and incentive to, improvement.

The following music will be found suitable for use at a singing class. It is of course simply suggestive rather than complete:—

MUSIC RECOMMENDED FOR A SINGING CLASS.

Cantatas:—God, Thou art great—Spohr. Spring's Message—Gadé. May Queen—Sterndale Bennett. May Day—Macfarren. Part Songs:—Gipsy Life—Schumann. Venetian Boatman's Hymn—Bach. Down in a Flowery Vale—Festa. The Skylark—Barnby. The Sea King—Smart. Sir Knight,

Sir Knight. Lauda Sion, Hear my Prayer, Four Part Songs—Mendelssohn. Mozart's First Mass. Weber's Mass in E-flat. Hallelujah Chorus—Beethoven. Ave Verum—Gounod. Ave Maria—Henry Smart. God is a Spirit—W. Sterndale Bennett. A Spring Song—Ciro Pinsuti. The Watchword—Ciro Pinsuti. Jack Frost—A. R. Gaul. Old Neptune—A. R. Gaul. The Three Fishers—G. A. Macfarren. You Stole my Love (A.D. 1553)—Walter Macfarren. Daylight is Fading—Henry Leslie. The Lass of Richmond Hill—Henry Leslie. Where art Thou, beam of Light—Sir H. R. Bishop. My Bonny Lass she smileth—(A.D. 1595) Leslie. Love Wakes and Weeps—J. G. Callcott. Believe me of all those endearing young charms—H. Leslie.

THE SLATE CLUB FOR YOUTHS.

This local sick benefit club probably had its origin at the public-house, where the payments of the members were irregularly received in small sums, and in consequence marked upon a slate; hence the term "Slate Club" became the general name in certain districts. The name being a popular one, many clergy have been led to adopt it for the Parochial Benefit Club held in connection with the Young Men's Institute. Its objects are twofold:—

1. To aid youths during sickness as in a sick benefit club.
2. To encourage youths to save their money as in a savings' bank. No subscriptions are needed from outsiders, and each year the surplus funds are equally divided among the members.

The Rev. P. F. Tindall, of S. Stephen's, Lewisham, who has had considerable experience in the management of a Slate Club, says:—

"We have had the Club working now for five years. The members pay in their 4d. each week, with 1s. per quarter extra for doctor's fee, and receive at the general "share out" from 15s. to 16s. each. It is most popular with our young people."

The Slate Club for Youths may be organised on the following plan:—

The members by subscribing fourpence a week throughout the year may receive during illness:—

- | | |
|--|-------------------------------------|
| (a) 5s. per week for the first twelve weeks. | } With free doctor's
attendance. |
| (b) 2s. 6d. " " next " " | |

The Slate Club also serves the purpose of a Savings' Bank for youths, who often waste their money, and this affords them a means of saving it until the end of each year, when the general "sharing out" takes place.

This sharing out is managed as follows:—

At the end of each year all the money in the funds is equally divided among the members after arrears or fines have been deducted.

Each member must leave one week's subscription in the hands of the treasurer if he wishes to continue a member of the Club for the ensuing year.

At the death of a member, each member of the Club contributes 6d. (sixpence) towards the expenses of the funeral.

RULES.

1.—That any person desirous of becoming a member of this Club, must be proposed and seconded, and sign a declaration that he is above the age of 13; that he is not suffering from any constitutional disease; that he is not a member of more than 2 other benefit clubs; at the same time he must hand in a certificate from the club surgeon, and pay a week's contribution. On the

next contribution day—if approved as a member—he will be enrolled ; if not, his contribution will be returned.

2.—That any member changing his residence shall give notice thereof to the secretary within 21 days, or be fined 2d.

3.—That the subscription to the club shall be 5d. per week, of which the secretary shall cause 1s. to be paid every quarter to the secretary of the Institute, for the members' use of same, and any member who does not already belong to a society that provides medical attendance, shall also pay 1s. per quarter surgeon's fee, which must be paid within 21 days of each quarterly night, or be fined 2d. No relief in sickness will be given while the surgeon's fee is overdue.

4.—That the club business be transacted by a committee consisting of the honorary officers, and 12 other persons to be elected by the members.

5.—That the secretary shall attend every Saturday, from eight to nine, to receive money, except on the dates mentioned, but the sick allowance will, of course, be paid as usual. When the secretary has received the declaration of a sick member, he shall visit him, and shall pay the sick allowance to him on each Saturday, or Monday at the latest.

6.—Each member shall receive allowance in sickness of 5s. a week for 12 weeks ; and should he continue sick, of 2s. 6d. per week for the ensuing 12 weeks. No member to receive more than five pounds during the year. In case of any member "declaring on" the club a second time, he will only receive 5s. a week for the unexpired portion of 12 weeks.

7.—Should the surgeon recommend a member to go into the country, such member shall be allowed to do so on giving notice of his destination to the secretary in writing, together with a certificate from a doctor or minister, which must be renewed *weekly*, or the sick pay will be discontinued.

8.—That two days after receiving the certificate of the death of a member, the secretary shall pay to the administrators of the deceased a sum equal to 6d. from every member of the club, and that each member pay his share (6d.) within 21 days of the date of this payment. Any member failing to do this will be fined 2d., and will not receive relief in sickness until the amount is paid.

9.—Members in arrears over four weeks will be fined 2d. a week, and if in arrear over six weeks in the first quarter, or over eight in the remaining three quarters, they will receive a secretary's notice. Any member not clearing the books on quarterly nights will be fined 2d., but on the last quarterly night there will be a fine of 3d.

10.—Any member receiving a secretary's notice shall pay 1½d. for it, and he must pay up all arrears by the third Saturday evening next ensuing, or in default, his name WILL BE ERASED from the books, and all moneys paid into the club will be forfeited.

11.—Fines in arrear must always be paid before subscription.

12.—That no member shall be entitled to sick allowance if more than four weeks in arrear ; and if over six weeks in arrears until such arrears have been paid seven days, and over eight weeks until they have been paid fourteen days.

13.—When a member "declares on" the club, he must send his name and address and the number of his card to the President in writing, before 12 o'clock on the first day for which he is to receive sick allowance. On the same day he must send a certificate signed and dated by a respectable medical practitioner which must be renewed at least every fortnight, or the allowance will be stopped. No declaration will be received without a medical certificate, and in every instance this rule will be strictly enforced.

14.—No member to be entitled to sick allowance until he has been on the club three days ; but sick pay will commence from the day on which the medical certificate and declaration are received.

15.—Members recovering from sickness must "declare off," in writing, to the secretary, not later than the evening before resuming employment, or, in default, will be fined 2d.

16.—Any member who is receiving sick allowance shall cease to do so if found at work, or drinking in a public-house, or tossing, or gambling, or if

SOUP KITCHENS.

Contributed by MISS WHITAKER.

The cold of the winter season, accompanied as it often happens by the sad lack of work, brings prominently forward the great necessity there is of providing good nourishing food at as cheap a rate as possible, for those who have scant wages, and little or no knowledge of how to make the best of such food as they are able to buy. In London the question of soup kitchens and cheap dinners has been much discussed, and finds ample illustration in the many parochial soup kitchens, penny dinners, to say nothing of the "Don" and "Donna," and other like institutions. In villages generally the need is in great part met by smaller distributions from the kitchens of the Vicar, the Squire, or any resident to whom the luxury of being able to give in some sort has been granted.

Between these come the country towns, and perhaps a twenty years' experience of a Soup Kitchen in a country town in Somersetshire may be of use to others.

Some twenty years ago, a young married lady, used to London and its ways, and but lately come to S—, feeling what a blessing to some of the poor inhabitants and pale-faced children in the bleak, cold winter weather, such an institution would be, set to work to get information on the subject. The first thing she felt to be arrived at was useful and practical knowledge as to the best mode of setting such a thing going, its probable expenses, and how they were to be met; then came the finding a suitable place for carrying on the work; and finally, what is perhaps the greatest difficulty, a suitable person to make and distribute the soup on the most wholesome and economical principles.

The information on the first point she obtained mainly from the manager of a Soup Kitchen in the neighbouring cathedral town; the next requirement she found in the kitchen of a large empty house close to her own gates; and for the third she engaged a respectable woman in the place (who had formerly held a situation as cook), asking the manager of the cathedral town soup-kitchen to come over and set her going.

But life, even in connection with charities, does not always run smooth, and experience has to be bought, and work to be done in the sweat of the brow there as elsewhere.

After a very triumphant starting, it was found sometimes that the soup was not well made, and the jugs of the disappointed purchasers were brought back and emptied in wrath outside the house. Days came when the supply did not equal the demand,

and there was grumbling and discontent, and finally there were days when the reverse side of the question was seen, and there was more soup than was asked for. The keeping this surplus for use at the next distribution, from not understanding how to use it, also proved a failure, and was consequently followed by more dissatisfaction and grumbling.

Then, too, the house where it was first started, was let to a permanent tenant and fresh premises had to be sought, first in the kitchen of an inconvenient little old-fashioned inn in the town, where it remained till leave was obtained from the trustees of a local bread charity, to use the large room in which the bread was week by week distributed. The crowning boon was the obtaining a small piece of useless land adjoining the bread-room, on which was built a small kitchen with copper for soup, shelves for basins and cups, a spare room for the storage of vegetables, and a connecting door opened through which the soup was passed to the hungry recipients. A supply of six dozen tin cups and spoons sufficed for the children, who were only too pleased to get for a halfpenny a really comfortable meal in a neat warm room twice a week, while families at home were equally glad to carry away their supply at 1d. the quart in jugs of all sizes and shapes.

As the 1d. a quart charged for the soup would not meet the expenses, a subscription from the well-to-do in the town was raised, and is now continued at the beginning of each winter. Below are the receipts and payments for the winter 1884-85.

RECEIPTS.

	£	s.	d.
Balance from last year	1	7	1½
Subscriptions	13	6	0
Price received for 2,625 quarts of soup at 1d. per quart, given out during 3 distributions	10	18	11
	<u>£25</u>	<u>12</u>	<u>0½</u>

PAYMENTS.

	£	s.	d.
Meat at 4d. per lb.	9	10	2
Flour	1	10	1
Vegetables	1	7	11½
Peas	2	5	0
Pepper and salt	0	6	9
Bread	1	13	11½
Soup maker and assistant's wages	5	5	0
Cleaning	0	15	0
Firing	1	10	0
Printing bills, etc.	1	1	0
Repairs; soap, etc.	0	4	6
Balance in hand	0	2	7½
	<u>£25</u>	<u>12</u>	<u>0½</u>

Since the starting of the kitchen the chief difficulties have been the getting always an efficient soup maker, and the

keeping order during the hour of dinner and distribution among the children. The latter difficulty was met by arranging that some lady should always be present, aided by one of the old alms-men to deal with difficult cases; but the former was more serious, as not only is a real knowledge of cookery required in the manager, but she must also be strictly honest, clean and economical, and be possessed of a fair amount of good temper to meet the small contretemps of distribution time without allowing them to grow into a grievance.

From these money accounts we now turn to the soup itself. An arrangement should be entered into with the tradespeople for the supplying of good meat and vegetables at the lowest possible prices, and at the town spoken of such parts of beef as shins, stickings, rough pieces, and ox-cheek were this *last* winter supplied at 3d. per lb. (1d. cheaper than in the estimate given of the preceding winter). 1 lb. of meat is allowed to each gallon of water. The ox-cheek should be well soaked and cleaned before putting into the soup with the other meat. Peas should be bought by the sack, and the preference given (from experience) to *blue* peas, which should be put in soak for at least twenty-four hours before using.

The following is the receipt used at the town in question.

For making from 12 to 14 gallons of soup:—12 lbs. meat, one half ox-head, 6 lbs. carrots, 6 lbs. onions, 6 lbs. parsnips, 6 lbs. turnips, 6 quarts peas, 12 gallons water, pepper and salt. Celery tops not used at table are a great addition.

The meat and bones are all put in the boiler at eleven the day before distribution, and when it has boiled for six hours the meat is taken out and cut off the bones and put aside on a dish, so that a piece can be put into each jug or tin mug, keeping the soup in the boiler. The bones are then put back into the soup, adding all the vegetables and pepper and salt. The whole must boil gently all night, and will then be ready for distribution at twelve the next day.

It is at that hour that the children at S——come for their dinners in number about 100 to 150, and have a pint of soup and a slice of bread for one halfpenny, and the people fetch the soup away in jugs at 1d. a quart. Great care is taken to put meat into each jug and each child's tin.

It has been found that surplus soup will keep from Tuesday to Friday, but *not* the longer distance, from Friday to Tuesday. When it is so kept it is only added to that freshly made for the day, when the supply in the boiler is running short of the demand. It is then warmed up, and given out with the rest, when it always proves sweet and wholesome.

Such is the history and such are the rules of this country-town soup kitchen, and the latter are offered here, not as being by any means perfect or not open to amendment, but simply as showing what can be done and is done in a quiet ordinary place at some little distance from London.

The following recipes are used in the London Model Soup Kitchen, 357, Euston Road, N.W., an institution which has nobly led the way in feeding the hungry poor of the metropolis. I would recommend the Clergy and their Lay-helpers to pay a visit to this soup kitchen when next in London. Admission may be gained for any day from 12 a.m. to 3 p.m. by application to the Secretary, 44, Warren Street, N.W.

I. PEA SOUP, 20 GALLONS :—Bacon 4 lbs., flour 6 lbs., peas 22 lbs., rice 2 lbs., carrots and turnips each 6 lbs., parsnips and onions 4 lbs. of each. Mix and boil separately for twenty minutes with the flour, 2 oz. pepper, 2 lbs. salt, some dried mint, and a small quantity of burnt sugar colouring, and then add this to the whole quantity as flavouring.

II. BEEF SOUP, 20 GALLONS :—Beef 10 lbs, half ox's head, barley 9 lbs., flour 7 lbs., rice 6 lbs., vegetables and flavouring as pea soup, with the addition of pimento.

SWIMMING CLUBS.

The art of swimming is so useful as well as so healthful an acquisition, that many Clergymen may feel it to be their duty to promote it among the youths and young men of the parish. A swimming club has the great advantage that it not only commends itself, as clubs formed for other pastimes might, to the young men, but the small cost of membership places it within the reach of many who might feel a difficulty in joining other clubs where the expense is necessarily greater. In the country, if a river or available water be at hand, almost the whole apparatus is at once furnished, swimming drawers being the only other requisite. Thus, for the country it is seen at once that any small subscription which the members are asked to pay, grows into a fund upon which there are no outgoing calls, beyond the cost of a little printing, stationery, etc.

In towns where the place of meeting must be some public bath, there is the additional expense of admission, which is in general 6d. for a single bath. But first-class bath proprietors and companies greatly facilitate the formation of clubs, by granting upon presentation of the printed "rules" of a club, 100 tickets of admission to the 1st class bath at a cost of 4d. each.

It will thus be seen that a member of a club which does this saves twopence on each bath he takes, or 1s. on every six. If therefore the subscription to his club be 2s., and his bathing drawers cost 1s., the total expense is saved by eighteen admissions, and his club costs him nothing.

The officers of the Club should be a President, a Secretary, a Treasurer, or all offices combined, a Captain, and a Committee of five, seven, or eleven members, according to the size of the club. In large clubs a Swimming Master is sometimes appointed, either honorary or paid; but in smaller clubs, tuition of the non-swimmers and mutual improvement rests in the hands of the members in general. The captaincy should be swum for, the best swimmer taking it annually.

A subscription of 2s. annually from each member will more than cover expenses; but a larger subscription of, for example 5s., with an entrance fee of 2s. 6d., will, from a fair number of members, give a surplus fund which, at the end of the season, may be used for swimming prizes, or provide an entertainment with a view to popularize the club. There should be one or more social gatherings of the club during the winter. The club should have distinctive colours, and the bathing-drawers should, by a strict rule, be always worn at practice.

Convenient times of club meetings should be fixed, so that members coming at any such time for practice will be sure to meet other members.

An illustrated large card showing the Silvester method of restoring the apparently drowned, as published by the Royal Humane Society, should be placed in the club room, and smaller pocket cards should be distributed among the members.

The following rules of an old-established and successful swimming club are given below.

RULES.

1.—That this club be called the——— and consist of an unlimited number of members.

2.—That the recognised colours of the Club be——— and be worn by members at practice.

3.—That the subscription be———, with an Entrance Fee to new members of ——, the entrance fee to be paid to the officiating Secretary when proposed, and the subscription when elected.

4.—That gentlemen subscribing——— be styled Honorary Members, they having the same privileges as ordinary members.

5.—That members not paying their subscriptions within one month from the date of election, such election shall thereby become avoid, and the entrance fees forfeited to the Club.

6.—That present members' subscription be due on the 1st of May in each year, and if not paid by the 31st, shall forfeit their membership, but be eligible for re-election in the usual way.

7.—That no member be entitled to the privileges of the Club, or eligible to enter for any Club race, unless he has paid his subscription and all his liabilities to the Club.

8.—That the entire management of the affairs of the Club be vested in a Committee composed of——members, including the Treasurer, Captain, and Secretaries, who shall be elected annually in May, with the exception of the Captain, whose office shall be swum for annually; that five form a quorum.

9.—That the Committee meet twice in each month throughout the season, and at such other times as may be deemed necessary to transact the business of the Club, and that one of the Secretaries enter the minutes of such meetings in a book provided for that purpose.

10.—That in the event of any Member of the Committee not attending for four consecutive Committee Meetings (except in the case of illness or other unavoidable cause), it be considered equivalent to his resignation, and the Committee do proceed to fill up the vacancy, after having given the said member fourteen days' notice of their intention.

11.—That if at any time it be necessary to call an Extraordinary Meeting of the Committee, notice of the same shall be sent to each member thereof, giving not less than one clear day's notice.

12.—That the Committee have power to make regulations and bye-laws, having the force of rules, and to alter or suspend any rule which may be found to work badly, notice of which to be posted up at the Bath as soon as practicable, by one of the Secretaries.

13.—That every candidate for membership be proposed and seconded by two members of the Club, who shall give in their names, with the name and address of the candidate, together with two shillings and sixpence entrance fee, at a Committee Meeting, and his election shall be balloted for at the Committee Meeting next ensuing; if not elected, the entrance fee to be returned,

14.—That every new member shall state accurately his qualifications as a swimmer, and also be tested, in order that he may be classed by the Officers appointed by Committee for that purpose, before being entitled to complete in any Club Handicap. Members of the first class to swim six lengths of —— in 2 minutes 30 seconds; second class, six lengths in 3 minutes 30

seconds; third class three lengths without timing; and Novices, those who are not qualified for the third class.

15.—That meetings for the practice of members and the instruction of non-swimmers be held on Tuesday mornings, from 6 till 8 o'clock, and on Tuesday and Thursday evenings, from 7 till 9 o'clock.

16.—That at the request of two Members of the Committee, or seven Members, in writing, to either of the Secretaries, he shall call a Special General Meeting at any time, notice of which shall be posted to each Member seven days prior to such Meeting, stating for what purpose it is to be held, and no other subjects except those stated in the call shall be brought before the Meeting, whose decision in the matter will be final during the season.

17.—That a General Meeting of Members be held twice in each year, and a statement of affairs presented by the Secretaries, whenever a Meeting for that purpose takes place.

18.—That all offices in the Club be honorary.

19.—No gentlemen who is an active or competing member of any other Metropolitan Club shall be eligible to compete for any prize given by or through this Club for races confined to their own members; or to hold any position in the Club other than that of an honorary member.

20.—All members desirous of competing in Open Races must have their entries for same sent by one of the Secretaries.

21.—Any member wishing to resign shall give notice in writing to one of the Secretaries on or before the 31st May, or otherwise be liable for his subscription.

22.—That any Member making himself generally obnoxious, or wilfully persisting in the infraction of any of the Rules or Bye-Laws of the Club, shall be liable to be expelled therefrom at the discretion of the Committee.

23.—That in the event of anything occurring not within the scope of the foregoing Rules, the Committee deal with the same at their discretion.

BYE-LAW.

That no Member will be recognised as such unless he wear the Club drawers at practice.

RACING RULES.

1.—That Club drawers be worn in all Races, unless otherwise provided.

2.—That every competitor shall, on completing each length of the bath, touch the side with his hand; and on completing the entire distance of the race, shall touch the side of the bath at the top; failing which he will be disqualified.

3.—That when there are three heats, or less than three heats, the first and second in each heat shall be entitled to start in the final; if four or more heats, only the first in each shall be entitled to start in the next series or final.

4.—That a race having been fixed, and a Starter and Judge appointed by the Committee, either shall have the power, in the event of the non-attendance of the other, to appoint another Starter or Judge, as the case may be; if both be absent, the Competitors themselves shall, by show of hands, appoint both Starter and Judge.

5.—That the Starter and Judge be empowered to alter the arrangement of heats, at their discretion, if expedient.

6.—That the decision of the Judge in all races be final.

THE SWIMMING ASSOCIATION OF GREAT BRITAIN.

DEFINITION OF AN AMATEUR.

An Amateur is one who has never competed for a money prize, declared wager or staked bet, and who has never taught, pursued or assisted in the practice of swimming or any other athletic exercise as a means of pecuniary gain; and who has not, knowingly or without protest, taken part in any competition with anyone who is not an Amateur. No person will be allowed to compete while under a sentence of suspension passed by the Swimming Association of Great Britain, the Amateur Athletic Association, or Bicycle Union.

TEMPERANCE SOCIETIES, INCLUDING COFFEE ROOMS.

"As the battle of temperance is being fought, it behoves those who from the watch tower see the future, as well as the present, to guard against the self-satisfaction and deadening egotism which may be the curse of a temperate nation. *We would teach other virtues besides abstinence, that is to help one another, to like what is good, and to live for the common weal.*"*

These words give the key note of true temperance. All Christians are bound by their Baptismal vow "*to keep their body in temperance, soberness, and chastity,*" and surely these words imply temperance in a wider sense than mere abstinence from alcoholic drinks. The other passions and desires of the body need to be curbed (kept under) as well as this, 1 Cor. ix. 25, 27. To be temperate then in its true sense, is to exercise a proper restraint over "*self.*"

Any organised work, then, that tends in any way to mitigate the great evil of intemperance should be supported in a parish; but regard should be had to the evils which sometimes arise with the good in such work. The Church of England Temperance Society stands at the head of all societies for parochial temperance movements. It is founded upon strictly Church principles, and seeks not to bind burdens upon its members too heavy to be borne, for it provides different grades of membership, and supplies a healthy store of good literature upon temperance topics in its magazines and various publications issued.

It is the one National Temperance Society of the Church of England, under the patronage of our Most Gracious Queen, and the presidency of the Archbishops and Bishops of our National Church. If, therefore, it may be fairly asked, our Church provides all that is required in temperance institutions, why need her members seek for others beyond her pale?

Through the kindness of the Secretary I am enabled to add the following:—

HINTS TO THE CLERGY HOW TO PROCEED IN THE FORMATION OF A PAROCHIAL SOCIETY OF THE C.E.T.S.

I. BEFORE A FIRST MEETING.—The presence of a Deputation must be arranged for with the Secretaries. The Clergy will be quite aware that, where many applications are made for a Deputation at once, it will be difficult to provide. Hence, the Secretary would be extremely obliged if such arrangements could be made as would enable the Deputation to visit a group of parishes in the same week. Such arrangement, besides its obvious economy,

* From "Pastoral Address to Parishioners, 1883," by Rev. S. A. Barnett, S. Jude's, Whitechapel.

would be a bond of mutual support to each Clergyman co-operating with his clerical neighbours in the work.

Handbills and placards should be put in shop windows, and posted in prominent places.

On the Sunday before the Parish Meeting, it will be well for the Clergyman to give notice of the proposed meeting during the Services. Object Papers may be had for distribution in the church, at the London Offices.

On this occasion, should anything prevent the Parish Clergyman from preaching on this particular subject himself, some brother Clergyman, acquainted with the movement, or, when practicable, a Deputation from the Parent Society, may be invited to do so.

If possible, before the meeting, the Clergyman should call on a few persons, and secure their promise of presence at the meeting, and personal support and concurrence when there.

When practicable, the Deputation might call, with the Clergyman, on persons needing to be disabused of prejudices.

It will also strengthen the hands of the Incumbent at his first meeting, to be supported by the presence, not only of his influential laity (who should be earnestly requested, at least on this occasion, to come), but also by as many of his clerical friends and others as he can secure. This will encourage those present, and show them that the neighbouring parishes are doing, or about to do, the same work.

II. AT THE MEETING.—It must be previously determined what form this Branch Society is to take.

Societies may be of three kinds—General, Special, Mixed.

1. *General*.—For promoting the general objects of the Society, as contained in its object paper, apart from any Agreement of Personal Abstinence or Temperance.

The declaration of Membership is as follows:—"I recognise, &c."

2. *Special*.—For promoting Total Abstinence from Intoxicating Drinks.

The declaration of Membership is as follows:—"I hereby agree."

(For Juveniles—"so long as I keep this Card of Membership.")

3. *Mixed*.—For combining both the General and Special objects. The declaration of Membership (each having its own separate card) may be of different kinds. Types of those chiefly in use are here given:—

1.—"I recognise," as in No. 1.

2.—"I hereby agree," as in No. 2.

3.—"I hereby agree to abstain from the practice of treating, or giving Intoxicating Liquors in payment for work done, or [to abstain from drink except at meals,] or [not to drink in Public-houses,] &c."

The Clergyman, or some suitable person appointed by him, will take the Chair.

The Society desires that every meeting shall begin and close with such Prayers or Collects as may be thought most suitable.

The meeting will then be opened by the Chairman.

The Deputation should follow. Other speakers may be invited, care being taken not to call upon too many, so as needlessly to prolong the proceedings. Afterwards the Deputation will answer any questions that may be addressed to him.

It will then be desirable that some such Resolution as the following shall be "proposed" by some one in the room, "seconded," and "put" by the Chairman; and that this be pre-arranged:—

RESOLUTION.

"That this Meeting recognises the wide-spread sin of Intemperance to be the fruitful source of *Poverty, crime, and irreligion*; and believes that such an Association as the 'Church of England Temperance Society' will be a likely means, in God's hands, of helping to reclaim the drunkard, of discouraging drunkenness, and of guarding the young from that insidious and fatal habit.

"This Meeting therefore agrees to form, herewith, a branch Society in this parish."

Should the last Resolution be carried, there must follow immediately the work of the evening, viz. :—

ENROLLING MEMBERS.

To meet this, there are prepared for use *Cards of Membership*, which may be obtained of the Secretary.

I.—DECLARATION OF MEMBERSHIP IN SOCIETY.

No. I. (*General*).

Intended for persons of any class irrespective of age, except when a Juvenile Branch is contemplated, above sixteen years of age.

"I recognise my duty as a Christian to exert myself for the suppression of Intemperance, and having hereby become a Member of the Society, will endeavour, in the name of the Lord Jesus Christ, both by example and effort, to promote its objects."

II.—DECLARATION OF MEMBERSHIP IN SOCIETY.

No. II. (*Special*).

Persons of any class; and age as above.

"I hereby agree, with the help of God, to abstain from the use of Intoxicating Drinks, except for Religious Purposes, or under Medical Order."

III.—EITHER OF THE ABOVE. (*See Mixed.*)

[It is much to be desired that Juvenile Branches should be formed; but where this is deemed inexpedient, Members may be admitted into either section at an earlier age.]

The Chairman should, for example's sake, sign one or other of the Declarations, inviting others to do the same.

To avoid possible failure of response, the Clergyman should take care to secure that a few of the Parishioners shall be prepared beforehand to do so for the encouragement of others.

Each person who signs shall receive a Card as a token of Membership, and a tangible bond of union between those who thus adopt the principles of the Society.

In addition to the Card, it is desirable that each Member should possess also a *Badge*. Badges which have been approved by the Committee can be had of the Secretary. If in white metal, at 3d. and 1d.; if in bronze, at 9d. and 4d.

It will also be necessary for the Chairman to be provided at the Meeting with a ruled book, in which to register the names of Members, &c.

In addition to the foregoing Declarations, several Associations and Guilds furnish Cards, pledging the Members to abstain from intoxicants, except at meal times, and not to drink in public-houses or beer-shops.

The Chairman may prefer to invite those present to furnish their names for the purpose of merely expressing approval, and their desire to render assistance, without on this occasion pledging themselves to any particular course of action. In this case, such persons should be requested to attend a Meeting to be held on the earliest possible date, for the purpose of taking further steps towards organisation.

III. AFTER THE MEETING.—If continued life is to be sustained in the movement after this first impulse, further and systematic periodical meetings must be arranged. The mode of organising and conducting these meetings will be found in the "Manual," which is to be had of the Secretary. This Manual will be found very useful for general distribution, and for enlisting new members. In this Manual it is suggested that a Parochial Secretary be appointed, who, amongst other duties, will convene the Parochial Meetings of Members.

At these meetings the Clergyman, or some one appointed by him, might read selections from *The Church of England Temperance Chronicle*. This paper, published by the "Church of England Temperance Society," Palace Chambers, Bridge Street, Westminster, 1d. weekly, will be found most valuable as a record of the latest Temperance Movements, and should be circulated as widely as possible in every parish, for the express purpose of forming opinion and of helping forward the Movement in that particular

place. The Manual also suggests, in addition to such readings, selections from the wide field of Temperance Literature, to be heard of at the same address.

A combination of parishes may be desirable for an Annual Festival, or even for Meetings, and general action, where parishes are small and close to each other.

When Parochial Associations are formed, it will probably be found desirable to give them mutual support by uniting them in ruri-decanal groups.

The Secretary will be greatly obliged to the Clergy to enable them to keep a record of the Society's progress, by informing them of the establishment of any Branch Society in their Parish: and of the Members that have joined it; together with any other information that may be of service.

SUGGESTED OUTLINES OF RULES FOR PAROCHIAL BRANCHES.

For fuller information, see the Society's two Manuals, price 2d. each, postage ½d.

NOTE.—“Where there is a Total Abstinence Section, as part of a General Society, it may be convenient to appoint a Sub-Committee of Abstainers only, with a Secretary and Visitors, to carry on the work of rescuing the intemperate.

1.—The Society shall be called the _____ Branch of the Church of England Temperance Society, and shall be affiliated to the Diocesan Society.

2.—The Society may consist of one or other, or both, of the two following Sections:—

Section I.—Those who undertake to promote the general objects of the Society.

Section II.—Those who, in addition to promoting the general objects, desire to abstain entirely from intoxicating drinks.

3.—Persons above the age of 15 years may become Members.

4.—Each Member is expected to subscribe _____ per _____, paid in advance.

5.—The affairs of this Society shall be conducted by a President, Vice-Presidents, and a Committee consisting of the Incumbent of the Parish, who shall be President, and (here insert names) others, including Treasurer and Secretary, who shall be elected annually at a General Meeting of Members. The Committee (which should be strictly representative, shall consist of Abstainers and Non-Abstainers, men and women.

6.—It shall be the duty of the Committee, aided by other Members, to arrange for all Meetings, to promote the circulation of the *Chronicle* and the other Publications of the Society, to induce the Members to attend the Classes in the Parish held for religious instruction, &c., to visit the Members at their homes who do not attend the Meetings regularly, and to assist in promoting Temperance Legislation, &c., &c.

7.—The Cards and Declarations issued by the Parent Society to be used by this Branch.

8.—Members may at any time cease to belong to the Society by returning their Cards of Membership to the Secretary, but so long as they retain them they are expected to attend the Meetings and observe the Rules of the Society; also do all they can to promote its objects by personal effort.

9.—Meetings shall be held, _____ to be opened and closed with prayer.

SUGGESTED OUTLINES OF RULES FOR A JUVENILE BRANCH.

NOTE.—Other Specimen Rules and Suggestions may be seen in the *St. Albans Diocesan Church Calendar*, 1882, p. 334—342.

1.—This Society shall be called the _____ Juvenile Branch of the C.E.T.S. Children of the age of 7 years may be admitted Members with their parents' consent.

2.—The Incumbent, when willing, shall be President. The Branch may be carried on by a Superintendent and Secretary.

3.—Meetings shall be held _____

4.—Members shall pay _____ per _____

5.—Members shall be admitted according to the form of the Society, and make the following promise: “I hereby agree, by God's help, to abstain from

all intoxicating drink as beverages so long as I keep this Car Membership."

6.—Children who break their promise are required to give back their Card and be admitted afresh, and those who are absent three successive Meeting shall be visited at their homes.

MEETINGS.

ORDER OF BUSINESS.

Open with Prayer and Hymn.

Secretary to call over the names of Members, state anything that has been done since last Meeting, receive reports of Committee, &c.

Chairman may read a portion of Holy Scripture, and give a short Address. The meeting to be continued by Addresses, Readings, Recitations, Songs, Discussions, &c., by Members and Visitors. New Members may be admitted by the appointed form, and the Meeting closed with Prayer.

"The Blue Ribbon Army or Gospel Temperance Mission" is working successfully, if measured by the number of members who have been enrolled, but as its principles are unsectarian, it may not commend itself to Church people in the same way as the Church of England Temperance Society does.

The Juvenile Temperance Institution called "The Band of Hope" is also popular with young people, but I would here suggest that a strict watch be kept over the songs and recitations, which unfortunately are not always such as may safely be recommended for the use of children belonging to the Church of England.

Probably the best plan for enrolling the young members of the Church would be to organise a juvenile branch of the Church of England Temperance Society, and to enlist the older members in carrying out the plan of working, &c.

RULES OF THE JUVENILE TEMPERANCE SOCIETY.

1.—The ——— Juvenile Branch of the Church of England Temperance Society is intended for boys and girls between the ages of 8 and 15 who live in the parish, or who are connected with the Church or Schools.

2.—No boy or girl can be admitted without their parents' consent in writing.

3.—No one can be admitted who is already a member of any other Branch.

4.—A fee of 1d. will be charged on joining, to include a card of membership (1d. extra for large coloured card).

5.—The subscription is 1d. a month; this subscription entitles to free admission to all the meetings and to a copy of *The Young Standard Bearer*, if the subscription be paid on or before the first meeting in the month.

6.—Members whose subscriptions are one month in arrears will not be allowed to attend the meetings except on payment of 1d. Members who are absent four consecutive meetings without excuse, and those whose subscriptions are two months in arrears will have their names struck off the roll book.

7.—Should any member fail to keep the promise "to abstain from all intoxicating drinks as beverages" he or she thereby ceases to be a member and will be called upon to return the card of membership to the visitor. All applications for re-admission must be laid before the committee.

8.—If at any time a boy or girl wishes to leave the Branch the card and badge must be returned to the Secretary, and his or her name removed from the list of members.

9.—Every member must be orderly at the meeting, and go home quietly when dismissed.

The Coffee Room and Temperance Hall, for the sale of non-alcoholic drinks, as well as for the holding of lectures and entertainments in the temperance cause, should be provided in every large parish. The expenses of building might be met by allotting shares of five or ten pounds each. Besides the general hall, which in some cases serves as the shop, private tea and dining rooms should be provided, with bed rooms for the accommodation of travellers, etc.

The management should be vested in a committee elected from the shareholders of which the Clergyman might act as chairman, and the actual working of the institution be under a master and a matron, who should receive a fixed stipend, with a commission upon all the receipts, or should hire the building and supply their own provisions, being bound by agreement to give the best articles at a cheap rate of payment, so as to bring it within the wants of the lower classes.

Drinking fountains, cabman's shelters, temperance stalls and trucks are also doing a great work in the temperance cause in our large towns.

The Annual Temperance Fête or Gala Day is another way of interesting districts in this cause. Sports and amusements of all kinds, together with an outdoor tea-meeting, are often the means of attracting large numbers of people, who may be then addressed by a deputation of temperance speakers, a list of which may be obtained from the Secretary of the Church of England Temperance Society.

WINDOW GARDEN SOCIETY.

The Window Garden Society is a flower society formed among the children of a town parish for the cultivation of plants grown on the window-sill. It commends itself because the expense attaching to it is small; because it interests the very poorest children, a window-sill, which is so frequently by the poor made use of in this way, being all the required space; because it interests in God's handiwork, a thing in itself bright and beautiful; and because it brings members naturally and pleasantly into connection with the Church.

If the parish has its national school, the nucleus of the society may be at once formed from it; if not, the names of children willing to join are solicited; and young pot plants of the requisite number, one for each, are procured. In different districts different flowers will flourish; but in general it will be found that geraniums, fuchsias, and calceolarias comprise the required species. For their plants the children pay 1d. or 2d. each, or the gift of them comes to no great sum. They select their flower, as to kind, and before the flower is delivered, it is sealed with the stamp of the society. This is usually done by passing a piece of red tape around the stem of the flower, and putting the sealing-wax with the stamp impressed on the crossed ends and where they cross. The object of this is to guard against the substitution of another flower; and no flower should be accepted at the show, which has not the stamp, or whose stamp has been tampered with. The cost of a seal with five words engraved on it, *e.g.*, S. Mark's Window Garden Society, is about 8s. 6d.

The flower should be given out at about the beginning of June or a little earlier; and the show should be held about the 2nd week in August. A forward or a late season may alter this period a little.

On the flower show day, the flowers are exhibited, and prizes awarded. The cost of the prizes need be no great sum, and subscriptions and a small admission charge will readily cover it.

Competent judges should make the awards; and the scene may be made gay and attractive by the contribution of other exhibits as they can be procured. Sometimes the show of the Window Garden Society may be well combined with that of the Parish Cottage Flower, or Horticultural Society (see pp. 185—9). If, however, it be held by itself, it will be found no difficult matter to make an attractive exhibition, and parents will readily come to see their children's exhibits.

The show day may be fittingly followed by a Flower Service in Church on the Sunday following, especially held for the

children of the Society, but to which others who bring flowers are welcome.

If the flowers offered be sent to some infirmary or hospital, this closing act, while the children have learned to love and learn from their flower, teaches them to emulate, by its gift to the sick, the charity of Him, Who has given to us the lilies of the field, and bidden us consider how they grow.

WORKING MEN'S CLUB.

The Working Men's Club comprises a Parochial Sick and Benefit Club, together with an Institute where lectures, a reading room and library are provided for the use of the members.

The management of such a valuable institution is somewhat upon the lines of those already given under the heads of:—(a) *Friendly Societies*, see p. 201; (b) *Reading Rooms*, see p. 310.

RULES OF THE "———" WORKING MEN'S CLUB.

By kind permission of the REV. C. E. BROOKE, S. John the Divine Vicarage, Kennington.

NAME AND REGISTERED OFFICE.

1.—The name of the Society is "———WORKING MEN'S CLUB." The Registered Office is situated at ———, and in the event of any change in the situation of the Registered Office, notice of such change shall be sent within fourteen days to the Registrar of Friendly Societies, in manner and form provided by the Treasury regulation in that behalf.

THE OBJECTS.

2.—The objects of this Club are to afford to the Members the means of social intercourse, mutual helpfulness, mental and moral improvement, and rational recreation, and with a view to do so the Club will be supplied with literature, billiard and bagatelle tables, chess and draught boards, dominoes and cards, but no gambling shall be allowed, nor shall any wager, even by way of joint or several deposit be made upon the result of any game, whether it be one of chance or skill.

MEMBERS.

3.—Persons may be either Honorary or General Members,

- (a.) Honorary Members shall include all persons who pay a subscription of two shillings and sixpence per quarter, ten shillings per year, or a donation of five pounds.
- (b.) General Members shall include all persons above eighteen years of age who shall pay one shilling per quarter, or a premium payment of twopence, and a monthly payment of fourpence, the payment in all cases shall be due and payable in advance.

THE COMMITTEE OF MANAGEMENT.

4.—The Committee of Management shall be composed of the following Officers, none of whom shall be under twenty-one years of age:—President, Vice-President, Treasurer, Secretary, ten other Members of the Club, and three Trustees.

THE ANNUAL MEETING AND ELECTION OF OFFICERS.

5.—The Annual Meeting of the Club shall be held in the month of April in each year, at such place as the Committee of Management shall from time to time determine. At such Meeting there shall be elected by a majority of the Members present, the Officers of the Club mentioned in the preceding rules, consisting of seven Members of the old Committee of Management, and seven other persons, who may or may not be Members of the old Committee, but who must be selected in the following manner:—five Members shall be elected upon the vote of the majority of the Members present and voting at such Meeting, and two Members upon the nomination of the President for the year then next ensuing, and in default of such election by the Members, and of such nomination by the President, the whole of the old Members shall con-

tinue in office. The Committee of Management or any member thereof may be removed from office by a resolution of the major part of the Members present at a Meeting called for that purpose, of which Meeting fourteen days' clear notice shall have been given (a) by an advertisement in one of the local papers, or (b) by a notice duly posted in the rooms of the Club, a copy of which notice shall have been sent to every donor of £5 or upwards. Subject to a vote removing any Member or Members aforesaid, the Meeting shall elect or the Chairman nominate a Member or Members for the Committee of Management, but in all such cases the proportion of five elected Members to two nominated Members shall be strictly maintained.

The Trustees shall remain in office during the pleasure of the Members of the Club, and in case of a vacancy another shall be elected by a majority of the Members present at a Meeting called for that purpose, and a copy of every resolution appointing a Trustee shall be sent to the Registrar of Friendly Societies within fourteen days after the date of the Meeting at which such resolution was passed, in the form prescribed by the Treasury regulation in that behalf.

QUORUM.

6.—Five Members of the Committee of Management present at any Meeting shall form a quorum, provided that if less than ten Members are present at any such Meeting no resolution shall be of force, unless the same shall be carried by a majority of at least two-thirds of those present thereat, but if more than ten Members are present the vote of a simple majority of the Members present shall be sufficient for passing any resolution.

SPECIAL GENERAL MEETING.

7.—It shall be the right of one-tenth of the Members, on presenting a requisition to the Secretary specifying the object and giving fourteen days' notice, to call a "Special General Meeting," and the resolutions of such Meeting, so far as they deal exclusively with matters contained in the requisition, but not otherwise, shall have equal force with the resolutions agreed upon at an Annual Meeting.

RIGHT OF VOTING.

8.—No Member who is under twenty-one years of age, or who subscribes for a less period than three months, shall be entitled to vote at any Meeting whatever, and in case of Meetings held for the purpose of altering, or rescinding these Rules, for the removal or appointment of any Member or Members of the Committee of Management, or for the removal or appointment of any Trustee or Trustees, no person shall be entitled to vote (except at the first Annual Meeting) who was not a Member the preceding twelve months, or whose current quarter's subscription is unpaid.

DUTIES OF OFFICERS.—THE PRESIDENT.

9.—The President of the Club, or in his absence the Vice-President, or in the absence of both, such person as the Committee of Management shall elect, shall take the chair at all Meetings of the Club or of the Committee of Management.

THE TRUSTEES.

10.—The Trustees shall do and execute all the several duties and functions delegated to them pursuant to the "16 sec. of the Friendly Societies' Act, 1875," including suing and being sued in any action brought for or against the Club, or the investment of any moneys belonging to the Club not wanted for immediate use, such investments to be made in their joint names, and in any of the following sureties, which the Committee of Management may direct, namely, in the Post Office Savings' Bank, or in any savings' bank certified under the Act of 1863, in the Public Funds, with the Commissioners for the Reduction of the National Debt, in the purchase of land in the County of Surrey, or in the Security of the Public Rates duly secured under the Common Seal of any Municipal Corporation.

THE TREASURER.

11.—The Treasurer shall receive all moneys due to the Club, whether it be

paid by the Secretary or paid by any other person on account of the Club; and subject to a written authority of the Committee of Management when an account amounts to the sum of one pound or more, shall pay all accounts against the Club; on the written authority of the Secretary he shall duly account, as required by Sec. 20 of the Friendly Societies' Act, 1875, and shall submit his account to the Committee of Management or to an auditor appointed by it, quarterly, or oftener if required, for examination; he shall also give security in the sum of Ten Pounds.

THE SECRETARY.

12.—The Secretary shall discharge and be responsible for the following duties:—

- (a.) He shall attend all the Annual and Special General Meetings, as well as all the Meetings of the Committee of Management, he shall make a record of their proceedings and shall enter the same in a book to be kept for that purpose, he shall receive the subscriptions from the Members or moneys from other persons on account of the Club, and shall pay the same to the Treasurer every fourteen days.
- (b.) He shall, under the direction of the Committee of Management, conduct the correspondence, transact all business, and give written orders for payments on the Treasurer.
- (c.) He shall hold office upon such terms and subject to such conditions as the Committee of Management may prescribe, he shall be in attendance nightly to receive subscriptions and enrol members, unless excused by the Committee of Management, he shall prepare and send all returns under the Friendly Societies Act, 1875, and generally act as the official representative of the Club, and shall give security for any money which shall come into his possession belonging to the Club in the sum of Five Pounds.

THE COMMITTEE OF MANAGEMENT.

13.—The Committee of Management shall conduct the business of the Club, shall have full control over all its affairs, including contracting for all the goods and requisites of the Club, it shall meet every week when all questions shall be decided by a majority of votes of the Members present, as it is set forth in Rule 6. In any case in which the votes shall be equal, the President shall have a casting vote, in addition to his vote as Member of the Committee of Management.

The Committee of Management may object to any person becoming a Member of the Club, or expel disorderly Members from the Club, and generally enforce the Rules, subject to appeal as provided for in Rule 16, and it shall make such regulations or bye-laws for the better conducting of the Club as it shall think proper, provided always nothing therein contained shall be contrary to these Rules.

KEEPING, AUDITING, AND INSPECTING ACCOUNTS.

14.—The Committee of Management shall—

- (a.) Cause the Accounts of the Society to be regularly entered in proper books, and they shall, once at least every year, submit such accounts, together with a general statement of the same, and all necessary vouchers up to 31st December then last, for audit, either to one of the public auditors appointed under the Friendly Societies Act, 1875, or to two or more persons appointed as auditors by the Members at the Meeting next before each yearly Meeting of the Club, and shall lay before every such Meeting a Balance Sheet (which either may or may not be identical with the annual return, but must not be in contradiction to the same) showing the receipts and expenditure, funds and effects of the Club, together with a statement of the affairs of the Club since the last Ordinary Meeting, and of their then condition. The Auditors shall have access to all the books and accounts of the Club, and shall examine every Balance-sheet and Annual Return of the receipts and expenditure, funds and effects of the Club, and shall verify the same with the accounts and

vouchers relating thereto, and shall either sign the same as found by them to be correct, duly vouched, and in accordance with law, or shall specially report to the Meeting of the Club, before which the same is laid, in what respects they find the same incorrect, unvouched, or not in accordance with law.

- (b.) The books shall be open for inspection to any Member or person having an interest in the funds of the Club at all reasonable times, at the Registered Office of the Club, or at any place where the same are kept, and it shall be the duty of the Secretary to produce them accordingly.
- (c.) A copy of the last Annual Balance-sheet of the Club for the time being, together with the report of the Auditors (if any) shall always be hung up in a conspicuous place at the registered office of the Club.

ANNUAL RETURNS TO THE REGISTRAR.

15.—Annual returns to the Registrar—

- (a.) Every year before the 1st June the Committee of Management shall cause the Secretary to send to the Registrar of Friendly Societies, as required by the Friendly Societies Act, 1875, a return of the receipts and expenditure, funds and effects of the Club, and of the number of members of the same, up to the 31st December then last inclusive, as audited and laid before a General Meeting, showing separately the expenditure in respect of the several objects of the Society, together with a copy of the Auditor's report, if any.
- (b.) Such return shall state whether the audit has been conducted by a public auditor appointed under the Friendly Societies Act, 1875, and by whom, and if such audit has been conducted by any persons other than a public auditor, shall state the name, address, and calling or profession of each of such persons, and the manner in which, and the authority under which, they were respectively appointed.
- (c.) It shall be the duty of the Committee of Management, at the cost of the Club, to provide the Secretary with a sufficient number of copies of the Annual Return, or of some balance-sheet, or other document, duly audited, containing the same particulars as to the receipts and expenditures, funds and effects of the Club, so that every Member or person interested in the funds of the Club may on application be supplied gratuitously with a copy of the same.

DISPUTES.

16.—If any dispute shall arise between a Member and the Club, or any Officer thereof, it shall be referred to a Poard of Arbitration, composed of five persons, two chosen by each party, and the fifth by the selected ones, and their decision shall be final and conclusive.

HOURS.

17.—The premises of the Club shall not open on Sunday, but on all other days they shall open, at such times as the Committee of Management shall determine, notice of which times shall be exhibited in some conspicuous place at the entrance of the premises.

INCREASED SUBSCRIPTION.

18.—Should it ever become necessary, in consequence of severe pressure upon the funds of the Club, or from any other cause, the Committee of Management shall obtain a vote at an Annual Meeting, authorising an increased subscription, and subject thereto such subscription shall become due and payable from the Members of the Club, instead of the subscription set forth in Rule 3; but no Member of the Club shall be liable for any contribution beyond such subscription, whatever may be the deficit of the Club.

DISSOLUTION OF THE CLUB.

19.—The Club may at any time be dissolved by the consent of three-fourths of the Members (including Honorary Members, if any), testified by their signature to some instrument of dissolution in the form provided by the Treasury regulations in that behalf.

NEW RULES.

20.—No additional Rules shall be made, nor shall these rules be amended, altered, or rescinded without the consent of a majority of the Members entitled to vote thereupon present and voting at an Annual Meeting upon a resolution, due notice of which has been given, and the Committee of Management shall provide (at the cost of the Club) the Secretary with a sufficient number of copies of these rules to supply Non-members at sixpence each, and Members of the Club at a sum not exceeding threepence each.

BYE-LAWS.

1.—The Club to be open on week days at 6.30, and to be closed at 11 p.m. punctually, except on Saturdays, when the Club will be open at 4 o'clock and closed at 11.30 p.m. No fresh game to be commenced within a quarter of an hour of the time of closing the Club.

2.—That the subscription be 1s. per quarter, or monthly payments of 4d., and a premium of 2d., all payments to be made in advance.

3.—The Club being affiliated with the Working Men's Club and Institute Union, 150, Strand, all persons upon joining must take up their Associate cards, for which 3d. must be paid, with a further payment of $\frac{1}{2}$ d. per month for pass cards.

4.—All quarterly subscriptions to become due and payable on the regular quarter days—viz., the 24th of June, the 29th of September, the 25th of December, and the 25th of March. All monthly subscriptions to become due and payable on the 24th of each month.

5.—Persons wishing to join the Club must first give their name and address, together with the amount of their subscription, to the Secretary, who shall submit the same to the Committee of Management for consideration at its first meeting, and, if approved of, the Chairman of the evening shall sign their admission cards, they shall then be free to all the benefits of the Club. And if the Committee of Management do not consider them fit and proper persons to become Members, the Secretary shall return the money received from such persons, and they shall no longer be allowed to use the Club premises.

6.—Any member omitting to pay his subscription fourteen days after the same is due, shall forfeit his right of Membership, and his name shall be removed from the Register.

7.—Any Member gambling, swearing, or guilty of conduct not becoming a Member of the Society, shall be admonished or expelled, as the Committee decide, and any Member so expelled shall not be re-admitted on any pretence whatever for at least three months, and there shall be an interval of three months between each application for re-admission.

8.—All visitors shall enter their name and address in a book kept for that purpose, and shall pay 1d. for the evening, except the first evening, when they shall be admitted free.

9.—Members playing bagatelle must observe the following rules:—

2 Members playing strict cannon	.. .. .	31 up.
4 " " " " "	.. .. .	51 "
6 " " " " "	.. .. .	61 "
2 playing cannon and holes or French	.. .. .	101 "
4 " " " " "	.. .. .	121 "
6 " " " " "	.. .. .	151 "

Each player to pay $\frac{1}{2}$ d. per game for the use of the tables.

10.—No Member to play two games in succession in the event of other members wishing to play.

11.—No newspaper or periodical to be taken out of the Reading Room on any pretence whatever.

WORKING MEN'S SOCIETY, OR CHURCH DEFENCE LEAGUE.

“The spreading of Church principles among the working classes, and the preservation of the rights and liberties of the Church based upon the Book of Common Prayer and the usages of primitive times” are the objects of this excellent society. The means employed for the furtherance of these objects are the holding of meetings, lectures, mutual improvement classes; circulating leaflets, pamphlets, books and papers relating to Church questions and literature. It also facilitates the bringing of petitions from working men before Convocation, Parliament, etc., upon any subject in which they may feel interested or wherein they think the rights and liberties of their Church are in any way interfered with.

To arrange for forming a branch in any parish the Clergyman and other hon. members should subscribe a fee of five shillings per annum, and the working men should only be asked to contribute one shilling each year towards the expenses of the society.

Again, some Churchmen are of opinion that Parish Conferences, in which the working men are invited to take an active part, are most useful to ventilate the many subjects of legislation upon Church matters which from time to time may arise.

Such Acts of Parliament as the Burials Bill, Marriage with a Deceased Wife's Sister, the Church Boards Bill, and others may seem to some to make the Parish Conference almost a necessity.

At the monthly or quarterly meetings the subject of Church defence may be introduced, and the various publications of this kindred society be distributed among the members. Occasionally a lecture should be given by a deputation sent for this purpose to the neighbourhood.

But beyond all this the Parish Conference may be a healthy means of ventilating all Church questions relating to the parish, and discussing them in a friendly spirit for the common weal.

Further particulars as to mode of working, etc., may be obtained upon application to the Secretary, 3, Tavistock Street, Covent Garden, W.C.

CHURCH DEFENCE LEAGUE.

“Every one with one of his hands wrought in the work, and with the other hand held a weapon.”—Neh. iv. 17.

NOTES ON CHURCH DEFENCE.

1.—Parliament did not establish the Church; the Church has existed in England for at least 15½ centuries, *i.e.* 500 years before there was a King of

England, and nearly 1000 years before representatives of the people first met in Parliament.

2.—"The clergy are not State-paid" (letter from Mr. Gladstone. *Daily News*, Feb. 18th, 1885). No incumbent or curate receives a penny from the taxes of the country for parish work.

3.—Churches are repaired and Church services maintained entirely by the voluntary offerings of Church people.

4.—Church property from the earliest times has been, and still is being given *voluntarily* by Churchmen for the spiritual benefit of the people, in ways sanctioned by the law of the land.

The endowments (or property) of the Church consist of churches and parsonages, and of land, tithes, or money, to provide a clergyman in every parish.

5.—*Disendowment* (which is proposed by the Liberation Society, but, it is fair to say, is not desired by *all* Dissenters) means the taking away by Parliament of the property of the Church and the giving it away to some other object.

6.—Parliament has no more right to take away the property of Churchmen than the property of any other body, whether religious or secular.

7.—Churchmen do not seek to prevent others from following their consciences, and worshipping how and where they wish. There is already *religious equality*; Parliament neither helps the Church nor hinders other Christian bodies.

8.—Churchmen do not wish to despoil others, but they wish to be left in peace to do their own work. If there were no attack upon the Church by the Liberationists there would (happily) be no need of Church Defence.

OBJECTS.

To combine persons of all classes, without reference to political opinion or religious views, in defence of the Church.

To circulate correct information about the history, work, and property of the Church.

To resist, in Parliament and elsewhere, all attempts to injure or despoil the Church.

RULES.

1.—Members to subscribe in advance (*at least*) 3d. a quarter.

2.—Subscribers of half-a-guinea, and clergy of the Rural Deanery in whose churches offertories are made for the Church Defence Institution, are Vice-Presidents for the year.

3.—The ——— Church Defence League is in union with the London Church Defence Institution, and will send annual contributions to its funds.

4.—Those wishing to join, can give in their names and pay their subscriptions to the Secretary, or to any member of the Committee.

5.—Every member is entitled to a monthly copy of the "National Church."

In connection with the Working Men's Society or Church Defence League a Debating Society should be arranged (see rules page 154), or the following will be found suitable. The Clergy of the parish should greatly interest themselves in this powerful means of uniting the laity to the Church, as Church Defence principles may be ably introduced as a debate.

RULES.

I.—That this Society be called the "——— Church of England Debating Society."

II.—That the object of this Society be the mutual improvement of its members by Debates, Lectures, Essays, Drawing, Carving, etc.

III.—That the Officers shall consist of President, Vice-Presidents, and Secretary.

IV.—That young men over the age of 18 be eligible for membership.

V.—That members of the Society may be elected at any meeting, by three-fourths of the members present, having been duly proposed and seconded at the previous meeting.

VI.—That meetings be held between Michaelmas and Lady Day, on Mondays at 8.15 p.m. punctually. The annual meeting to be fixed at the beginning of October.

VII.—That there be two sessions, one before and one after Christmas, and the subscription for each session be 6d., payable in advance.

VIII.—That the opener of a debate on either side shall be allowed 15 minutes, and succeeding speakers 5 minutes. No member shall be allowed to speak more than once on the subject under discussion, except the opener, who shall have 10 minutes for his reply. Essays not to occupy more than 20 minutes.

IX.—That each meeting be opened and closed with prayer.

X.—That each member be furnished with a copy of the rules.

XI.—That the Committee have power to pass bye-laws as occasion requires, and that at all meetings the decision of the Chairman be final.

XII.—That no alterations be made in these rules except at the annual meeting.

APPENDIX I.

LIST OF CHURCH SOCIETIES, CHARITABLE INSTITUTIONS, &c.

Name.	Chief Office.
Additional Home Bishopric's Endowment Fund	Arundel House, Thames Embankment.
Additional Curates' Aid Society	Arundel House, Thames Embankment.
Anglo-Continental Society	Blickling Rectory, Aylsham, Norwich.
Army Scripture Readers' and Soldiers' Friend Society	4, Trafalgar-sq., Charing Cross, W.C.
Association of Lay Helpers for the Diocese of London	Fulham Palace, W.
Asylum for Idiots, Earlswood, Redhill, Surrey	36, King William-st., London Bridge, E.C.
Book Hawking Union	Collaton S. Mary, Paignton, Devon.
British and Foreign Bible Society	146, Queen Victoria-st., London, E.C.
Cambridge Prelim. Exam. of Candidates for Holy Orders	Madingley Vicarage, Cambridge.
Central Council of Diocesan Conferences	24, Lorn-road, Brixton, S.W.
Charity & Endowed Schools Commissioners	Gwydyr House, Whitehall, S.W.
Charity Organisation Society	15, Buckingham-street, Adelphi, W.C.
Cholmondeley Charities	1, Middle Scotland-yd., Whitehall, S.W.
Christian Evidence Society	13, Buckingham-street, Strand, W.C.
Church Army	128 & 130, Edgware-road.
Church Association	14, Buckingham-street, Strand, W.C.
Church Defence Institution	Palace Chambers, 9, Bridge-street, Westminster, S.W.
Church Extension Society	6, Paternoster Road, Kilburn.
Church Missionary College, Islington	Church Missionary Society Office, Salisbury-square, E.C.
Church Missionary Society	Salisbury-square, Fleet-st., London, E.C.
Church Missions to the Jews	(1) Warminster Vicarage; (2) Revensey Vicarage, Hastings.
Church of England Book Society	11, Adam-street, Adelphi, Strand, W.C.
Church of England Central Home for Waifs and Strays	32, Charing Cross, London, W.C.
Ch. of Eng. High School Company for Girls	6, Upper Baker-st., & 80, Coleshill-st.
Church of England Life and Fire Assurance	9 & 10, King-street, Cheapside, E.C.
Church of England Purity Society	111, Palace Chambers, 9, Bridge-street, Westminster.
Church of Eng. Scripture Readers' Assoc.	56, Haymarket, London, W.
Church of England Sunday School Institute	13, Serjeants' Inn, Fleet-street, E.C.
Church of England Temperance Society	9, Bridge-street, Westminster, S.W.
Church of England Working Men's Society	3, Tavistock-st., Covent Garden, W.C.
Church of Eng. Young Women's Help Soc.	29, Queen's-square, W.C.
Church Parochial Mission Society	21, John-street, Adelphi, W.C.
Church Pastoral Aid Society	Falcon-court, 32, Fleet-street, E.C.
Church Penitentiary Association	14, York Buildings, Adelphi, W.C.

Name.	Chief Office.
Church School Masters' and Mistresses' Benevolent Institution	21, Great College-st., Westminster, S W
City Church & Churchyard Protection Soc.	19, Charterhouse-square, E.C.
Clergy Ladies' Homes	17, Cambridge-terrace, W.
Clergy Mutual Assurance Society	1 & 2, The Sanctuary, Westminster, S.W.
Clergy Orphan Corporation	63, Lincoln's Inn Fields, W.C.
Colonial and Continental Church Society ..	9, Serjeants' Inn, Fleet-st., London, E.C.
Colonial Bishopric's Fund	19, Delahay-street, Westminster, S.W.
Committee of Council on Education ..	Whitehall, S.W.
Corporation of the Sons of the Clergy ..	2, Bloomsbury-pl., Bloomsbury-sq., W.C.
Court of Arches	Godliman-street.
Curates' Augmentation Fund	2, Dean's-yard, Westminster, S.W.
Duchy of Cornwall	Buckingham Gate, S.W.
Duchy of Lancaster	Lancaster-place, Strand, W.C.
East Grinstead School of Church Embroidery	32, Queen-square, W.C.
Ecclesiastical and Ch. Estates Commission	10, Whitehall-place, S.W.
Education Department, Privy Council Office	Whitehall, S.W.
English Church Union	35, Wellington-street, Strand, W.C.
Elland Society	Knaresborough Vicarage, Yorkshire.
Faculty Office	10, Great Knight-riding-street, E.C.
Female Orphan Asylum, Beddington, Surrey	32, Essex-street, Strand, W.C.
Friend of the Clergy Corporation	4, S. Martin's-place, W.C.
General Association of Church School Managers and Teachers.. ..	National Society's Depository, Sanctuary, Westminster.
Girls' Friendly Society	3, Victoria Mansions, Victoria-street, Westminster, S.W.
Guild of Aid in Home Duties	Zeal's Rectory, Bath.
Home for Destitute Children	18 to 26, Stepney Causeway, London, E.
Home for Little Boys.. ..	Ludgate Circus, E.C.
Home Hospitals' Association	Fitzroy House, 16 & 17, Fitzroy-sq., W.
Home Missions of the Church of England	Arundel House, Thames Embankment.
Home Reunion Society	2, Dean's-yard, Westminster, S.W.
Incorporated Church Building Society ..	Arundel House, Thames Embankment
Incorporated Free and Open Church Assoc.	24, Bedford-street, Strand, W.C.
Incumbents' Sustentation Fund	4, Dean's-yard, Westminster, S.W.
Infant Orphan Asylum	100, Fleet-street, London, E.C.
Irish Church Missions to Roman Catholics	11, Buckingham-street, Strand, W.C.
Kyrle Society	14, Nottingham Place, W.
Local Government Board	Whitehall, S.W.
London City Mission	3, Bridewell-place, E.C.
London Clerical Aid Society	21, Finsbury-square, E.C.
London Diocesan Deaconess Institution ..	12, Tavistock-crescent, W.
London Diocesan Home Mission	121, Pall Mall, S.W.
London Diocesan Penitentiary	Park House, Highgate, N.
London Female Preventive and Reformatory Institution.. ..	200, Euston-road, N.W.
London Society for Promoting Christianity among Jews	16, Lincoln's Inn Fields, W.C.
Lord Chancellor's Office	House of Lords, Westminster, S.W.

Name.	Chief Office.
Marriage Law Defence Union	20, Cockspur-street, W.C.
Metropolitan Hospital Sunday Fund	Mansion House, E.C.
Middle Class Sunday Schools	Haseley Rectory, Berks.
Missionary College of SS. Peter and Paul	Dorchester, Oxford.
" " of S. Augustine	Canterbury.
Mission House of S. Boniface	Warminster.
" " of S. Paul	Burgh, Lincolnshire.
" " of S. Stephen	Oxford.
Missions to Deep Sea Fishermen	181, Queen Victoria-street, E.C.
Missions to Seamen	11, Buckingham-street, Strand, W.C.
National Refuges' Home	25, Great Queen-street, Holborn, E.C.
National Society for Promoting the Education of the Poor	Broad Sanctuary, Westminster, S.W.
Navy Missions	Trinity Vicarage, Ripon.
Ordination Candidates' Exhibition Fund	Arundel House, Thames Embankment.
Orphan Working Schools	73, Cheapside, E.C.
Parochial Mission Women Fund	11, Buckingham-street, Strand, W.C.
Poor Clergy Relief Corporation	Southampton-street, Strand, W.C.
Pure Literature Society	12, Buckingham-street, W.C.
Queen Anne's Bounty	3A, Dean's-yard, Westminster, S.W.
Religious Tract Society	56, Paternoster-row, E.C.
Royal Agricultural Benevolent Institution	26, Charles-street, St. James's, S.W.
Royal Asylum of S. Anne's, Redhill	58, Gracechurch-street, E.C.
Royal Society for the Prevention of Cruelty to Animals.	105, Jermyn-street, St. James's, W.
School Board for London	Victoria Embankment, E.C.
Sion College	Victoria Embankment, E.C.
Society for Promoting Christian Knowledge	Northumberland Avenue, Charing Cross, W.C.
Society for the Propagation of the Gospel	19, Delahay-street, Westminster, S.W.
South American Missionary Society	11, Serjeant's Inn, Fleet-street, E.C.
Spanish, Portuguese, & Mexican Ch. Aid Soc.	8, Adam-street, Adelphi, W.C.
S. Andrew's Waterside Church Mission	65, Fenchurch-street, E.C.
S. John's Foundation School, Leatherhead	1A, S. Helen's-place, Bishopsgate, E.C.
S. John's House of Rest, Mentone	19, Delahay-street, Westminster.
Surgical Aid Society	Salisbury-square, Fleet-street, E.C.
Thames Church Mission	31, New Bridge-st., Ludgate Circus, E.C.
Tithe Redemption Trust	9, Bridge-street, Westminster, S.W.
Universities' Mission to Central Africa	14, Delahay-street, Westminster, S.W.
Vicar General's Office.	Bell-yard, Doctor's Commons, E.C.
Vicar General's Office for Marriage Licenses	Dean's-court, St. Paul's Churchyard.
West Lond. Auxiliary Sunday School Union	133, Edgware-road, Hyde Park, W.
White Cross Society	Museum Close, Oxford.
Working Women's Co-operative Association	3, High-street, Shadwell.
Young Men's Friendly Society	Northumberland Chambers, Northumberland-avenue, Charing Cross, W.
Zenana Missionary Society	9, Salisbury-square, E.C.

II.

APPENDIX

TO

THE PARISH GUIDE.

Hearty Hints to Lay Officers of the Church.

BY

CANON GEORGE VENABLES, S.C.L.,

Late Vicar of Great Yarmouth.

HERE REPRINTED FOR THE FIRST TIME BY SPECIAL PERMISSION OF

CANON J. ERSKINE CLARKE, M.A.,

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HEARTY HINTS TO LAY OFFICERS OF THE CHURCH.

By CANON GEORGE VENABLES S.C.L., *late Vicar of Great Yarmouth.*

I.—THE WARDENS.

The day has happily passed when Mrs. Jowler, whose husband has recently been elected Churchwarden, insisted on being called "Mrs. Churchwarden Jowler," not because the office was regarded as a high and important religious office, but only because she thought to gain control over the big, square pews, and to displace the wife of a neighbouring farmer, against whom she had a long standing grudge.

That day (let us be glad of it) is over, and so too is the day when (under 1 Eliz., c. 2) Churchwardens were bound to levy a fine of one shilling, to be given to the poor, on all such as did not attend Church on Sundays and Holy-days, unless they could give a reasonable excuse for their neglect; for it is folly to attempt to force men to be religious, sad and sinful though it be for a nation to forget God in its laws.

And let us rejoice, too, that the day is gone for ever when unhappily for the Church of Christ, Churchwardens were frequently notorious for being Non-Communicants, for being quite unfit for their important and religious duties, and when their Wardenship was deemed worthy of Parochial approval in proportion as the Church-rate was reduced to the lowest possible poundage, and when, as a result, meanness and even filthiness were permitted in the house of God and at its diminished services, until what even came to be known as "Churchwarden's Mould" crept, like a leprosy, along the walls—sad symbol of the spiritual leprosy which festered in the hearts and souls of many Church people of that period.

These things are gone. Let us thank God for it. It is a blessed thing they are gone.

But the office of Churchwarden has not ceased. It exists as of old, and it is becoming and it is likely to become of greater importance than ever. It occupies one of the most ancient positions amongst the Lay Offices of the Church. From the earliest days Laymen were called on to assist in Church matters; only, as is clearly shown in the New Testament and in Ancient History, there was no clashing in action, no mingling of their respective functions betwixt them and the Clergy. They were not set up in opposition to the Clergy, but rather in furtherance of Church work. It is much to be lamented that any Churchmen attempt to ignore Churchwardens. It is certain that they

cannot cease as an Institution in the Church, and I for one think it is undesirable that they should cease even if it were possible. It would be wiser to do all that can be done to secure everywhere the selection of faithful men to this office. I still believe that my suggestion that the Laymen who are chosen as Lay Consultees with Convocation should have been elected by the Churchwardens from amongst their own body, perhaps one from out of every Archdeaconry would be far better than the method adopted now, and it would at once raise the tone, character and position of the office everywhere. Probably the Sidesmen should possess the same privileges with the Churchwardens in these elections.

Churchwardens represent the privileges of the Laity in things spiritual within the Church. They are eminently the great connecting link between the Clergy and the Laity. They would be worth retaining, therefore, if this alone were the reason for so doing. But there are other important reasons for this. The office of Churchwarden is one of great felicity in its mode of introducing Laymen for work within as well as outside of the Church, but with a well-defined distinction between the spiritual function of the ordained Deacon or Priest, and the religious duties or functions of the unordained Churchwarden.

The Churchwarden ministers, subject to law, and the Bishop, in many holy things between the people and the Priest.

It is his especial duty and privilege to see to the proper condition of the Church, for, as the great Blackstone says, "Churchwardens are the guardians or keepers of the Church, and representatives of the body of the parish."

It is his duty to assist in decently and devoutly collecting the Offertory every week and to bring it for presentation.

It is his duty to have regard to the proper and due celebration of the two Sacraments, and to see to it that all things are right and comely for the ministration of both the one and the other.

It is, as it ever was, his duty to secure, if possible, the use, day by day, of public prayers in his Church, to assist at these, and at all Occasional Services, especially at Confirmations and other occasions of concourse, and generally to promote punctuality, order, reverence and devotion in the ministration of all services.

To the Churchwarden, too, belong the privilege and duty, as the representative at once of the Bishop and the people, of properly placing the parishioners in Church for worship, endeavouring to accommodate all who come, and to promote the utmost reverence and devotion by every means in his power.

The Churchwardens also ought to have frequent regard to the furniture of the Church, taking care that all things are comely, and in proper order for the purposes for which they were intended. They ought often to look into the Belfry, and the Ringing Chamber, and to see to it that no kind of misconduct takes place anywhere within or about the sacred edifice.

Churchwardens, too, should take care that the Church is well furnished with a Prayer Desk for the Prayers, a Lectern for the Lessons, and, it may be, a Faldstool for the Litany, and that the Pulpit is suited to its purpose, and also that the Lord's Table is, in all particulars, adapted to the sacred ministration of "the Holy Communion."

May it not be, too, that Churchwardens ought, at the Celebration of the Lord's Supper, to induce due obedience to the wise orders of the Rubrics, which evidently intend, that after Non-Communicants have withdrawn (after the prayer for the Church militant) Communicants shall be "*conveniently placed for receiving the Holy Communion?*" Attention to this would render the celebration often a much heartier, livelier, and warmer act than it now is, when all sympathy is chilled by the miserable separation of the people from one another. The whole power and charm of the "sympathy of numbers" is lost by inattention to this rubric; and Churchwardens could soon, therefore, do a grand work here. In a few old Churches this custom (as well as of marrying in the body of the Church) is happily maintained.

Churchwardens, too, may, by a little tact and wisdom, put an end to all misbehaviour just outside the Church. We have known them issue forth always at a *certain hour* (with more than one object, perhaps, as it was sermon time!) professedly and intentionally to see that beer-houses were closed, but, in fact, *by their punctuality*, to keep them open until that time! By irregular and uncertain sallies out around the Church, they may soon put a complete stop to much that is often very annoying about the House of God.

Especially should they see to it that ill-behaved persons do not congregate near the Church just before the close of Divine service.

It is a matter of much thankfulness that often, now-a-days, Churchwardens may be seen not alone discharging their exact duties, but displaying an amount of zeal and singleness of heart and self-denial which it is refreshing to witness, and will, we trust, extend on every side.

It is the recognised duty of every Church-person, wherever he or she may be, to assist in the performance of any of the offices of the Church (baptisms, burials, or whatever it may be that happens to be proceeding), and clearly it must be much more the duty of the Churchwardens to do so. Of course, every Churchwarden ought to be a Communicant. The primitive Church said that "No man is a complete layman, but he that is in full communion with the Church;" surely then no man can be a complete lay officer of the Church who is not a Communicant! But all we urge may be summed up in the one word, "Heartiness."

And we earnestly and affectionately call on all Churchwardens, in whatever part of the world they may be, that without delay they endeavour, by the grace of God, prayerfully and wisely to

promote everything which may render God's House on earth, and the services therein, warm, earnest, and congregational.

We say to them, Work heartily with your Minister and your people. Do nothing rashly. But do something, yea, do much. Do all wisely, humbly, and prayerfully, and thus begin the grand work of the promotion, in the discharge of their many religious functions, of "Heartiness amongst Churchwardens."

II.—THE SIDESMAN.

Having discussed "Heartiness amongst Churchwardens" in the discharge of their functions, it may be thought that little remains to be said to the Sidesmen, beyond a kind exhortation to work well with those Churchwardens with whom they are, as Lay Officers of the Church body, happily associated.

Such an exhortation is desirable, and it shall be given by-and-bye; but it will be useful, first of all, to ascertain, if we can, what are the distinctive and peculiar functions of a Sidesman.

It is true that he is a Church Officer *besides*, or in addition to, the Warden, and it is true that he often stands near to or *by the side of* that functionary; but we must not therefore derive the word 'Sidesman' from 'side' and 'man,' as does Dr. Johnson, or infer its origin from *besides*, as some would do. There is often much in a word. There is much in the true word representing a Sidesman. It contains a little Church History. It tells a story of good old sensible plans and practices. It reveals an age of carelessness and indifference coming up afterwards, and hints, perhaps, at something of a desire to get all Church matters entirely into the hands of the Clergy, which, however, is not a thing to be wished for, while on the other hand it would not be well to curtail the existing rights of the Parson.

It ever was, and ever will be, just as pernicious to let the Clergy alone control Church matters, as to give Church affairs entirely to the Laity, and to coerce and rule the Clergy. No true servant of Christ, no one who wishes to advance true religion will like either of these plans. Priestcraft is bad; and so is Erastianism, and the one is as bad as the other. "Alexander the coppersmith" did as much harm as "Diotrephes." Those who just now seem eager to legislate for Parochial Councils, may do well to consider what sort of Clergymen they may expect to secure if they are exposed to the dictation of a body of Laity who may know very little of the matters with which they interfere. There is more than one side to any subject, and some of our modern reformers, forgetting this, would put the Clergy in such a position that no gentleman, or man of education, or of energy would take Holy Orders upon the conditions imposed. But this is a serious condition to which to reduce the Church. Well, what has this to do with Sidesmen? Very much indeed. The Sidesmen were, and ought now to be in deliberative councils of the Church, what Churchwardens are in the official working

machinery of the Church, viz., the fair representatives—under the Church law administered by the Bishops—of the Laity. Dr. Johnson, as we said, is wrong in tracing their name to *side* and *man*, and so is Tyro Tooquick in tracing it to the position of the Sidesman in Church, *by the side* of the Warden! The word, accurately given, describes the chief functions of the Sidesman which are quite distinct from those belonging to him as merely the Assistant to the Churchwarden.

In olden times Bishops used to do what, we trust, Bishops will soon do again—they used often to summon Episcopal or Diocesan Synods. To these synods they called together creditable persons from the various parishes within their jurisdiction. It was the duty of these Laymen to give information of, and to *attest* the disorders which might exist amongst the Clergy or the people. From this circumstance they are called "*Testes Synodales*" (Synodal Witnesses). In the course of time they became standing officers of the Church, especially in great cities, and then they came to be called "Synodsmen," which has gradually been corrupted into "Sidesmen."

And now, by Canon 90, they are to be appointed yearly, in Easter week, by the minister and parishioners, if they can agree, otherwise by the Ordinary of the diocese. It should be noted too that they are also called "Quest-Men," from their being expected to "inquire" or "make inquest" after men guilty of offence. And so long as Churchwardens were required to take an oath for the due performance of their functions, a somewhat similar oath was taken by the Synodsmen.

And there is no doubt that Synodsmen are as liable as are Churchwardens for neglect of their duties.

Synodsmen, or Questmen, are spoken of as such in at least nine of the Canons of 1603, and we have taken some pains to describe their origin and ancient duties, because we think that a right comprehension of these may stimulate that heartiness which we especially desire to stir up amongst Synodsmen as well as Wardens.

We therefore venture to urge two distinct suggestions for their consideration. Taking the old constitution of the Sidesman, we ask whether his history does not attest that good sensible plans once existed in the Church by which Lay representatives thereof came into actual conferences with the Bishops, and whether the circumstance of this excellent plan falling into disuse does not also testify to influences which have greatly injured Lay-interest in parochial matters?

For these reasons, therefore, we urge Synodsmen to consider how far it may not be their duty, after much enquiry and deliberation, to endeavour to resuscitate this wholesome mode of parochial representation in Synods of their Diocesans?

It is probable that their numbers (averaging perhaps four in every parish) is too large for a representative assembly, but the number might be reduced by the Synodsmen of every parish

selecting one of their number to represent the rest, or by all the Synodsmen of a Rural Deanery choosing a given number, selected by themselves from amongst themselves, to appear for the Laity at the Synod of the Diocese. It may be difficult to find so good a method of representing the Laity as that afforded through Synodsmen. In this, however, there needs to be much forbearance, prudence, and enquiry; and heartiness rather than eagerness. At the same time, we are convinced that herein lies the true method of representation of the Laity. We commend it therefore to the attention of our Synodsmen, or Sidesmen, or Questmen.

Then, too, as assistants of Churchwardens, and irrespective of their powers in a Synod, they have important and valuable services to render in things pertaining unto godliness. Canon 88 enjoins on them by name as well as on the Wardens, not to suffer any profane use to be made of the Church, (Chapel of ease), or Churchyard, or of the bells. Bells certainly ought never to be rung except in connection with religious things belonging unto the Church in which the bells are placed. By Canon 90, Sidesmen are diligently to endeavour to secure attendance of all the people at the Church, and that none walk or stand idle or talking in the Church, or Church-porch, or Churchyard. Canons 109, 110, 111, and 112 repeat these and similar injunctions, showing in fact that, in his parish, a Synodsmen may do an immense work for Christ and His Church if he will; and that in reality he actually possesses some of the spiritual functions which, in a greater and not wholly desirable degree, are assigned by the Presbyterians to the Elders. We must refer, however, once more to the Canons, viz., to the 113th. It states that it often comes to pass that Churchwardens, Sidesmen, Questmen, and others neglect their duties. Ah, there it is! "They forbear to discharge their duties through fear of their superiors or through negligence." What says the hearty Sidesman to that? What says the God-fearing Sidesman to that? What says the true-hearted Churchman and Sidesman of to-day to that? Why he will say, "I will up and be doing. As regards my plain duties, of assisting the Churchwardens within the Church—in placing the people, in collecting the Offertory, in keeping all things decent, and in preventing misbehaviour—I will heartily co-operate with the Churchwardens, and also in all things outside the Church which may help to bring men into Christian ways and practices. I will no longer regard my office as a mere remnant of antiquity, but rather look on it as an office full of usefulness, in proportion as the duties of that office are heartily fulfilled.

III.—PARISH CLERK, VERGER.

The principal difficulty in offering a few hearty hints to the important officers named above, arises from the varied duties

which are assigned to those functionaries in various parishes. The parish clerk of an old-established parish with its musty, ancient, yet, withal, interesting registers, records, and other monuments, holds a very different office from the clerk of a newly-formed parish. In some parishes, indeed, the clerk and the sexton retain their office as a freehold, and are removable only by a process similar to that which is necessary in the deposition of the incumbent of a benefice. The office of a parish clerk has in many instances fallen into disrepute by reason of the irreligion, avarice and ignorance which, in past times, too often were seen in those who held it.

Our hints, however, shall be heartily offered. It is of no use to find fault with everything because it is ancient, and many great benefits to the Church may be secured through clerks and vergers doing their duty with heart, and so with loving energy. As to the clerk, then, of the ancient parish church, I cannot refrain from repeating a suggestion which I made many years ago, that where, as is the case in many parishes, a considerable income is derived by the clerk from fees, it would be well that the office should be filled by a clerk in holy orders, perhaps a permanent deacon or a seven years' deacon, whose income from fees might amount to a goodly sum, and whose spare time, which would not be small, would be devoted to ministerial work. I have seen many instances where this hint could be adopted, or where, at the least, the services of an active lay agent might be secured from this source without further emolument. Although the "*Amen-Clerk*" is often spoken of with contempt, it has been my privilege to be acquainted with some thoroughly good men amongst parish clerks, whose memory I must always hold high in my estimation. What a contrast, however, do such men afford to the irreverent, careless, ungodly clerk, and such there have been! I have known clerks whose evil behaviour has driven people from church, clerks whose irreverence has tended to destroy every feeling of religion, clerks whose callous conduct at the burial of the dead has added to the griefs which Christian tenderness would have mitigated, and clerks whose simple object appeared to be to clutch the legal fee, or, if possible, a little more!

And this has been true also sometimes with vergers, or apparitors. I once knew a man who united these offices in himself, and whose behaviour was such as to cause many people to vow they would never enter the Church again! They had been thrust out of sittings which others (alas! for the appropriation system) claimed to possess even after the commencement of divine service; others, when asking for sittings, had been repulsed with rudeness and told to get a sitting where they could; until this religious officer (for a religious officer every clerk, apparitor, and verger is, by profession), had actually caused many of the parishioners to forsake the assembling of themselves together in their proper Church.

Even this very year have I heard of one important parish in which the unfeeling and irreverent conduct of the vergers (for in this case there is no clerk), has actually caused women who came to offer thanks to God, to return home "*unchurched*," and has also driven away many who brought children for baptism; and all these gross hindrances have arisen out of a petulant, evil disposition and hasty temper. These things are saddening. They show the great value and importance of clerks and vergers and beadles being full of true heartiness in the discharge of their duties. If a lack in their work has done so much harm, it is certain that pious devotedness in their duties would effect much good.

We all know that an unfaithful Rector, Vicar, or Curate, does great injury to religion; and in the same way, even if less in degree, the carelessness of any man engaged in religious duties must do sad mischief. Men whose official duties are of a religious character need to be very careful of their behaviour. Impropriety is bad enough in anyone, but when seen in any of the servants of the Sanctuary, it causes incredible mischief. In order, then, to secure heartiness amongst clerks and vergers (and the remarks would almost equally apply to any other religious official), I say, attend to the following hints:—

I. Be sure that you are a religious man, a real Christian Churchman, yourself, in your heart and in your daily life. "*Be ye clean, that bear the vessels of the Lord*," has its meaning for you as well as for the Ministers of the Gospel now. Nothing hardens a man more than the having to do with sacred things, if he live not himself as a man who knows that he is consecrated in body, soul, and spirit, to the service of his God.

II. Enter into the spirit and meaning of all you have to do. Do nothing as an act which you are bound to do because you are paid to do it. Of course "the labourer is worthy of his hire," but that is not a reason for a slavish, unmeaning way of doing your work. Your behaviour may set a good example to the congregation. If clerks are not reverent at Baptisms, or Churchings, or Marriages, or other Services, who can wonder that the people, seeing the officers of the Church are irreverent, are tempted to regard the whole affair as a sham? If vergers show no desire to promote devotion, who can be astonished when the young and thoughtless misbehave in church? Whatever, then, you have to do in or about the church, consider the meaning and intention of it, and then devoutly carry it out accordingly.

III. Cultivate a habit of reverence about sacred places and sacred things. If a clerk has to somewhat lead the devotions of the people (as, probably, in some country places, is still needful), let him do so with earnestness of heart and with the deepest reverence. Does a baptism demand his services at the Font? he will see that everything is quietly and decently made ready according to the rubrics, that kneelers are provided for the

sponsors to kneel upon, and that they are supplied with Prayer-books, if they have not brought their own with them. And so with everything else in connection with his duty; piety and reverence, and a little common sense, will make every clerk a means of doing good in a church. And surely no one can think lightly of his office of verger who recollects the glorious expression of the Psalmist, when he said, "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of ungodliness;" because, whatever be the exact meaning of those words, they certainly intimate that even to sit on but the threshold of the temple of God is better than the greatest honours and comforts afforded by unholy abundance. Now, vergers often have their tempers tried by unruly boys; but let them recollect that everyone who does his duty is often much tried in his temper. Let not the object be to get rid of the unruly boy, but rather to win him, and to cure his unruliness; and this may clerk, or verger, or sexton do, if only he loves his fellow creature as Jesus Christ loved us all, and clerks, vergers, and sextons are every one of them officers belonging to that Church which Jesus Christ purchased with His blood, and is enlarging by His grace.

IV. Therefore do I say, with all possible good feeling and affection, to every clerk or verger of the Anglican Church, in whatever part of the world he may be, Do not think lightly of your office; it is a sacred office, for it is closely connected with the Church of Christ; it is a blessed office, for it is one in which you can promote reverence, and this is something in these days of infidelity and irreverence; it is an office closely connected with the worship of God, and with the salvation of souls.

IV.—THE SEXTON.

Although our "Hearty Hints" are designedly kept pretty free from any legal questions, still it seems well to remark here in reference to the sextons of the Church of England that in some few ancient parishes, their "tenure" amounts to a "freehold"; that in most ancient parishes the office is usually treated as freehold, and although indeed this fixity of tenure could not be fully sustained in law, it is nevertheless considered that a sexton is removable in cases only of flagrant neglect of duty or of immoral conduct. But in all new parishes or districts, it is enacted [19 and 20 Vict., Cap. civ., Sect. 9] that "the parish clerk and sexton of the Church" of any church "constituted under the said recited Acts" [Sir R. Peel's and Lord Blandford's Acts] "shall and may be appointed by the Incumbent for the time being of such church, and be by him removable, with the consent of the Bishop of the Diocese for any misconduct."

But while we think it well to mention these facts, we would

not forget that our object is to promote "Heartiness among Sextons" in the discharge of their duties, and wherever this is promoted, there will be little need for a discussion of the law. Let the law of hearty love direct sextons, and no other law will be needed. Here, as in all other things, "love is the fulfilling of the law," for it leads men to act heartily, feelingly, and thoughtfully, and this is just what we wish sextons always to do in the discharge of their duties.

The duties of a sexton [*Sacristan*, *Segerstane*, *Segsten*,] are principally (i.) To cleanse and to keep the church thoroughly clean, and free from dust, to see that it is well aired, and when needful, well warmed; (ii.) To take proper charge of the vestments, and see that they are clean and comely; (iii.) To dig the graves, open vaults for burials, and assist at the burying of the dead; and (iv.) under the direction of the churchwardens, and as their assistant, to aid in preserving order in the Church and the Churchyard, in keeping out dogs, and preventing anything that might disturb the due and reverent worship of Almighty God. Many writers include the preparation of certain vessels, and of the Bread and Wine for the Holy Communion, amongst the duties of the sexton. Probably they may have belonged to the *Sacristan*, properly so called, but they seem rather to belong to the Deacon now. The sexton, however, usually supplies the Font with clean water at the time of Baptisms.

We say, then, to sextons, whether you are required to perform all four of these enumerated duties, or only one or more of them, there are two ways of discharging them. One way, which we have seen too often, is that in which everything was done in a careless, idle, slovenly manner; in a manner which showed that the sexton only wanted his pay, and took no sort of pleasure in his duties; in a manner which manifested that he had no sort of idea that his was a religious office connected with high and holy acts of sacred worship, or that he himself was a Christian, and engaged in religious duties.

(i.) Now, with regard to keeping the church clean, well-aired, and well-warmed, a sexton whose heart is in his work will take care to do all these things thoroughly, because it is known that many persons keep away from the church where these things are neglected. A dirty church is a disgrace to the whole parish, and especially so to the sexton, and though we by no means justify those who neglect church because it is not well cleaned, it is the case that the dirty and dusty condition of the sittings and the walls is, in fact, a frequent excuse for parishioners neglecting church.

But one main reason of the bad attendance at church in winter, and especially on the morning services in winter, is the excessive coldness of the churches. Architects, clergymen, and churchwardens, as well as sextons, are all to blame here. There is great need for more attention to the possibilities of

warming a church, and of kneeling in church, and of being fairly at ease in church than most of our officials consider necessary. A poor man shivering with cold on Sunday, will find the settle of "*The Green Dragon*" a snug, warm place in which to spend the Lord's Day. Why should he find the House of God, if he went there, cold and cheerless, with chilling draughts, rheumatic damp, and piercing cold? Yet it often is so.

Few places, if any, are so badly warmed as our churches. It seems as if discomfort were accounted a necessary part of our worship. Now the sexton can do much to remedy all this. If he has not "heating power," he must constantly appeal to those in authority until this be obtained. He must do his utmost to secure the thorough warming of the church, and if he would succeed, he must begin to warm the church for Sunday morning the day before! Saturday morning is the latest time for beginning in earnest with this matter, and it is an important matter connected with the hearty work of the sexton.

Then how different is the conduct of sextons in regard to cleansing the church, and the accommodation of the parishioners and occasional strangers. One sexton, in spite of perpetual complaints, will ever leave cause of complaint in the dusty bench, the forgotten heap of rubbish, or the mouldy wall. Another can never point a person to a sitting, but the feeling is suggested that he had rather the said person had never come to church at all; while others are always cheerful in their duties, and courteous in the discharge of them. They take delight in their church, and in its beauty, both within and without—as the well-trained ivy and jessamine on the wall, the roses and the geraniums among the graves, and the snow-drops along the green edging of the church path often testify—while the occasional stranger is not only cheerfully accommodated, but, if need be, the loan of a prayer book and hymnal is freely at his service.

Then (ii.) as to the vestments, the hearty sexton will see to it that they are clean and in proper condition, knowing that nothing connected with the ministrations of God's house ought to be carelessly or unworthily performed, and though the vestments of the Christian Church, albeit not without meaning, have not all the significance and symbolism which the divinely appointed vestments of the Jewish Church possessed, still few things are more repulsive to the worshippers than to see the vestments of their clergy in an unseemly condition.

But (iii.) perhaps there is no part of a sexton's duty which is more trying to his character than that of grave-digging. It is a solemn, necessary, and very common duty. It has to be performed in all states of the weather, and exposes a man often to severe cold and illness. But, with all this, it is connected with a most solemn act. It is not the burial of a dog with which the sexton is concerned. It is the burial of a fellow creature and a fellow

Christian. It is the burial of a body of whom the words of Jesus concerning Lazarus may be quoted with equal truthfulness, when He said, "*Thy brother shall rise again.*" Of too many grave-diggers one is ready to say with Hamlet—"Hath this fellow no feeling of his business that he sings at grave-digging?" Now we are far from thinking that a sexton is to be always melancholy. We wish him never to be this, but kind, hearty, and obliging, and so, happy. But we assert that sextons, in the act of digging graves, and in the solemn half hour of the time of burying the dead, ought to be so impressed with their work, and so hearty in its due performance, as to manifest true tenderness and feeling on the solemn occasion.

We have witnessed sad and slovenly work at funerals, owing to the neglect of sextons. We have had to wait until a grave has been enlarged, the distressing trial to the mourners arising through the carelessness of a drunken sexton. We have had our feelings of sympathy for mourners harrowed up to the highest degree by the loud talking and noise needlessly occurring at a burial, especially during the act of lowering the body into the grave. We have heard and seen signs, at such times, of an utter absence of sympathy, feeling or thought.

Sextons are like other men, and, though they frequently become "characters," they are often very fine characters. All we want is that sextons feel and believe thoroughly in the value, the importance, and the sacredness of their office. It is not altogether their own fault, however, that this feeling has not been very general; and we shall not have worked in vain in this address to them, if we shall have persuaded sextons to regard themselves as engaged in works closely connected with Christianity and the worship of God. It is the religion of Christ which calls His people to assemble themselves together in Church, and hence arise all the duties of the sexton within the house of God. It is the religion of Christ which causes Christians to bury Christians with a Christian burial, and hence many of the rites and duties of the sexton in the burial of Christians. If the dead are simply to be buried as though there were no resurrection, no life to come, no awakening in the image of Christ, then let us tear out our most beautiful Office for the Burial of the Dead from our Prayer-books, and let sextons regard themselves as mere scavengers, whose duty consists in putting what is becoming loathsome out of the way. The dead are buried in some public cemeteries almost as if this were true. But we still hope, even in this age of growing infidelity and scorn of all things sacred, that, at the least, the rights of Christians will be permitted, and that thus, Christian rites will be continued at the burial of Church people. And in this hope, and with an earnest wish for its thoroughly reverent and devout performance, as well as for the due and decent order of worship in the Church, we desire to impress most deeply upon all our *sextons, segstens, or sacristans*, the importance and

the preciousness of "Heartiness" in the discharge of all their duties.

V.—THE CHURCH CLEANERS.

The duties belonging to the Church cleaners appertain, in strict accuracy, to the sexton. And in our "Hearty Hints to Sextons" we did not forget this. Nevertheless, in many country churches, and probably in nearly all town churches, church cleaning is committed to persons known as "Church Cleaners," and who are often, women. The importance of keeping churches clean has always been recognised, and, indeed, the Church has devoted one of her authorised Homilies to this subject, a fact which manifests how greatly She values the comely condition of the House of God. The fifteenth homily alluded to is well worth the perusal of church cleaners, and we commend it to their attention, contenting ourselves with quoting the following short sentences from it:—"The world thinketh it but a trifle to see their church in ruin and decay. But whoso doth not lay to their helping hands, they sin against God and His holy congregation It is a sin and shame to see so many churches so ruinous, and so foully decayed, almost in every corner. If a man's private house within he dwelleth be decayed, he will never cease till it be restored up again. . . . And shall we be so mindful of our common, base houses, deputed to so vile employment, and be forgetful toward that House of God, wherein be entreated the words of our eternal salvation, wherein be ministered the Sacraments and mysteries of our redemption? The fountain of our regeneration is there presented unto us, the partaking of the Body and Blood of our Saviour Christ is there offered unto us; and shall we not esteem the place where so heavenly things are handled? Wherefore, if ye have any reverence to the service of God, if ye have any common honesty, if ye have any conscience in keeping of necessary godly ordinances, keep your churches in good repair; whereby ye shall not only please God, and deserve His manifold blessings, but also deserve the good report of all godly people."

So saith the Church in her homily to all the people, and if, then, all the people are charged so earnestly to promote the well-being and comely condition of the House of God, much more is it to be expected that they, to whom church cleaning has been deputed, should do it thoroughly and reverently, and well. The act of church cleaning is an important one, and it is very desirable that it be done by persons who have true Christian reverence for the House of God.

VI.—THE BELL-RINGERS.

"Oh, the Bell-ringers, is it," is no uncommon cry, "I'll have nothing to do with them; they are such drunken, ill-mannered,

bad-behaved men, that I say I'll have nothing to with them." Gently, gently, my friend, bell-ringers are not all I could wish them to be in every place and in every particular, but to say the truth, I myself am not altogether what I wish to be in every particular. And if it be so that you have known some very bad men amongst bell-ringers, let me say that I have also known some very quiet, decent, well-conducted men, whose children are a credit to them, and it is not fair to denounce the race because some of them are bad. One thing at any rate, I must say for ringers, viz., "*They are no fools.*" They could not ring if they were. He has above the average of brain power who can ring changes *well* upon a peal of bells. Some of our wiseacres would find it so if they tried. A good memory, *i.e.*, an accurate memory and a quick memory, as well as coolness and rapidity of action, are all needful to the formation of a good bell-ringer.

Many a bell-ringer has been drunk, and I mourn over it much. But no sot, no fool, no silly, gaping, empty-brained fellow will ever be fit to be called a bell-ringer.

Look at that wonderful set of hand-bell ringers of Oldham, in Lancashire! Their performances produce a rivalry in my brain between wonder and delight. Ten or twelve men stand each with four or more bells placed upon a thick woollen cloth before them, and then, without hesitation, blunder, or confusion, one tune rings out after another by their manipulation, producing an effect of sound that I long to hear again. And these remarks apply, in their measure of justice, to other bands of hand-bell ringers in other places.

It is said that bell-ringers are often heavy drinkers, heavy swearers, and bad livers; and it is too true, that, having called the parishioners to the Church, they frequently fail to remain to worship God themselves. These things are to be deplored deeply. But there is no reason why they should occur. They are not of necessity attached to bell-ringing. I can just recollect the time when the gentry used to think it no unfit employment to go to the bell-ringing chamber and peal the bells. One much-respected Clergyman—a gentleman, a scholar, and a Christian, who has lately passed away, in Devonshire—has swung many a bell in a way which many a ringer would do well to imitate. And some few of our younger clergy can raise a bell, and take their part with other ringers, and do so occasionally, to the mutual satisfaction and benefit of all concerned. I fear, however, that when our gentry left the church steeple, they left behind them some ill practices which they had introduced. I strongly suspect that they were the foremost in sending for drink into the ringing loft, and this was soon followed by the ribald joke, the irreverent loud laugh, and then it became but an easy and a natural thing for the lads of the village who succeeded them in ringing to succeed them also in improprieties, for which, if rebuked, they could too often quote the example of their superiors in station as their precedent.

Now, it must be plain to bell-ringers who have read so far, that though I deprecate all misbehaviour on their part, I do by no means deprecate the art of bell-ringing, nor do I allow that the whole set of bell-ringers are bad because too many of them are not what we could desire. Some of them are fine fellows and noble characters. Some years since I met with a record (I think in Sussex) of one James Ogden, of Ashton-under-Lyne, who in his seventy-seventh year, went up into the fine steeple or Ashton Parish Church and rang 5,000 changes on his bell of 28 cwt. He must have been a fine fellow, (928 changes were rung at his death in allusion to the months he had lived.)

But my aim in this paper is to say a few honest words to bell-ringers in a friendly spirit. Attention to a very few simple matters would soon rank them amongst our most valuable church workers. Why should they not be regarded as helpers in church work, just as singers, and sextons, and vergers, and Sunday-school teachers are?

First, then, I must proceed to lay down the law, of the correctness of which there is no sort of doubt. The ringers have no right whatever to enter the bell-ringing chamber or to ring the bells without the consent of the Vicar, and at least one of the churchwardens also. This has been disputed. Locks have been forced, and doors have been broken under the terrible excitement of some political election, but it has ended in the law being clearly defined and pronounced to give the Clergyman an absolute veto in the use of the bells. They cannot, legally, be rung at all against the consent of the Clergyman of the parish. They may be rung with his consent and that of one churchwarden, on all occasions agreeable to Canons 15, 17 and 88.

Belfry is a word which some derive from "*Buffroy*," a tower; others from *Bell*, and *ferre*, to carry, thus meaning a place to bear or carry bells; but I incline to trace it to "*bell*" and "*fry*," a number or collection of bells.

At all events the sounding of the bells is not permissible in contradiction to the clergyman's decision, and never ought the bells to be used except in connection with church purposes. The bells ought to be to the whole parish something like what the organ is to the congregation, and should send forth their varied peals in accordance with the circumstances under which they are rung. Thus used, and exclusively thus used, they might become of no small utility, and also full of interest. Amongst other orders it is enjoined, in the 67th canon, that "when any is passing out of this life, a bell shall be tolled, and the Minister shall not slack to do his last duty. And after the person's death (if it so fall out), there shall be rung no more but one short peal, and one other before the burial, and one other after the burial." There is something very beautiful and Christianlike in all this. When death seems likely to ensue, the "passing" bell announces, by its solemn booming, to all the parishioners, what is likely to occur, that they may pray for the

departing soul then passing away. If death takes place, a short, solemn peal immediately, and repeated just before and just after the burial, is in strict keeping with the only Christian doctrine of burial that the Church knows or can know, viz., That we, in sure and certain hope of the resurrection to eternal life, commit the dead body to the grave.

If, then, bell-ringers will now see with me that bells ought to be used for religious purposes only in connection with the Church, I shall easily persuade them to adopt the following principles of regulation:—

1. Have a tariff of reasonable charges, so that your services may be used for religious purposes as much as possible, at weddings, and at funerals, and on other public religious occasions.

2. Have a certain fund to which all your earnings and receipts as ringers shall be devoted, such as a clothing club for yourself or your wife or your children. Don't spend your receipts in drink. The habit of spending receipts for ringing in drink has done bell-ringers incredible mischief morally, and lowered them sadly in the eyes of all true Churchmen.

3. Allow no bad language in your ringing chamber. It is a capital plan to ring the bells in the Church itself, and this is the old and true way. If the ventilation is good, ringers need not be so 'hot' as to be unable to remain to Divine service.

4. Do not allow yourselves to be spoken of as a rough set of men. Determine to be, and be, an honest set of manly Christians who can ring well, and who live as manly Christians ought to live.

It is moral cowardice which makes many men sinners. Men fear men more than they fear God. They dread the scoff of fellow-creatures more than they fear the anger of Jehovah. Good ringers must generally be lithe, strong, nimble fellows, and they must also be clever fellows with good, quick memories, and a calm, keen eye. Then be in every respect, as well, *true men*. Don't be strong men physically, and poor, weak, puny cowards morally. Be manly in all things; not afraid to scorn and put down the immodest word, the low joke, or the thoughtless oath; but, as you, by your admirable ringing, elicit the prayers of others for the dying, or sympathy for the bereaved, and as you call others to rejoice with the rejoicing, or to gather together within God's House of Prayer, so—I beseech you—become admirable for your manly morality and your masculine religion. Handle the solly (originally 'Sally') with vigour, and let it escape your grasp with precision. But while you do so, regard yourself as engaged in a religious labour, and let your correct style of ringing be but an external illustration of your own correct style of living. Now I have defended you heartily, and I have given you some hearty advice. The fact is, I love good ringing, and good ringers, and I desire the ringers to be ready for grand promotion at their death. I wish that when *'the trumpet*

shall sound, they may hear that sound with a joy far exceeding the joy with which they listen to their beautiful bells. So I do earnestly hope that my friends the bell-ringers will take my hints heartily, and be in every sense Good, Hearty Men.

VII.—THE ORGANIST.

Very glad am I that I had not to write upon this subject twenty years ago. If attempted then, the task would have been undertaken with a consciousness that it must excite the ire of many of the organists of that day. For their system must have been attacked altogether. Who would now endure the interludes, voluntaries, grace notes, flourishes, and grand display of 'talent' which called forth the wonderment of the untutored mind of that period, and the envy of the youth who was "just beginning to play a little"?

Certainly very few modern organists would endure such performances, and the improvement in the taste of most Church congregations is such as would scarcely tolerate them. This being the case, it is needless to dwell further upon these associations with the 'Organ-loft' of earlier days.

In describing the characteristics of a good organist, it is almost needless to say that he must be able to play with considerable accuracy and feeling. While avoiding all extravagancies in any display of feeling, he will know and appreciate the vast power for good which lies in giving a religious expression, when playing the organ, to the sentiments contained in the words which are being chanted or sung. Many expressions in the Book of Psalms call for the deepest feeling; and a good organist—entering in his own soul into the depths of the Psalmist's emotions—will not fail to express them, and to make the congregation feel them also, by the very mode in which he performs his duties on the organ.

The organist of the present day ought to be, and often is, a thoroughly devout and reverential man. You will not find him, while prayer, or reading, or preaching are proceeding, occupied with the arrangement of what he has next to do. With occasional unavoidable exceptions, you will see him coming forth from his seat (habited it may be like the rest of the choir in his surplice), and humbly kneeling on his knees, and joining with the great congregation in earnest supplication to his God. Not that he is screened off at other times with curtains from the people. Nothing of the kind. He feels, in common with all honest churchmen, that just as all shams are hateful, so screens are needless to conceal any man in the performance of any necessary function in God's House of prayer or praise. "It is well *seen*, O my God, how thou goest in the Sanctuary. The singers go before, the minstrels follow after, in the midst are the damsels playing upon the timbrels." There is no concealment. What wondrous wrath did I and my superior brother curate

draw down upon us once (but that is a long time ago) for daring to remove the old curtain which had for years concealed all sorts of performances between the organ and the said curtain amongst the organist and choir! But we braved the storm though pretty well abused for a few weeks, and a delightful calm succeeded, for it was confessed at last that we were right!

It has come to our ears—yea, the very bottles have been papable to our astonished vision—that beer and wine have been “smuggled” into the organ loft, deposited within the organ, and sipped freely during the sermon. The curtain fell, and this indecent outrage ceased. But most organists now have far higher, holier and better feelings, and would not thus desecrate the House of God, or indeed lower their own character and self-respect. Organists now-a-days are generally men of true reverence and devotion; indeed, a really good organist *must* be a religious man. No other man will long distinguish himself in his “renderings” of certain portions of the services. It is admitted that men of taste and tact may do much, but there are points even in organ playing, where, just as a halo of religious feeling seems to shine round the face of the man who holds much and close intercourse with his God, so an inspiration of the force of truth seems to accompany the very fingering of an organ by the devout musician.

The organist of this character (and such is the true organist) will take great pains in the discharge of every point of his duty. He carefully reads every verse of the hymn to be sung, and he and the precentor (who is the vicar probably), while fully agreeing as to the advantage of using the same tune to the same hymn, will also agree that that very tune requires a considerable difference in the mode wherein it is applied to one verse of a hymn, and then to perhaps the next verse that follows. When this subject is wisely attended to, and the tune is rendered with good feeling, the effect is delightful and devotional.

We have argued for the propriety of an organist being religious on scientific grounds. Might we not also put it on a far higher principle? We have heard soul-inspiring and delightful strains which have literally made some hearers weep from organists whose characters were far from satisfactory. Is it not a distressing thing to hear almost heavenly music produced by the agency of minds not set heavenward? Few thoughts are so solemn as the remembrance that preachers may point heavenward, parish priests may minister the sacraments in a very reverent manner, choristers may sing heavenly songs, and organists may half lift the soul to heaven by their music, and yet themselves not be safely pursuing the narrow way which leadeth unto life. We say this, though happily convinced that while our warning is solemn and necessary, it by no means applies to all organists.

Organists are often choir masters. It is perhaps desirable they should be, and that they should exercise the choirs

thoroughly. In doing this it is well, however, that they frequently get another to play the organ while they drill the choir ; for otherwise they cannot hear the defects or correct the blunders very readily. The vicar is usually precentor, and as such selects, of course, the hymns and tunes, and chants, as in a cathedral. But when a proper feeling exists, the precentor and the organist will be "*in unison*," and will act together in all things tending to promote "the praise and glory of God."

The model organist is a really humble man. He is conscious of the great importance of his office, but his conduct in all things is that of a man of God. Reverential and devout, he takes an evident interest in all he has to do, he is ever eager to maintain the best feeling and the best behaviour amongst all the members of his choir.

Church-organists are now a large and highly respectable body of men, and in hinting to them how to discharge their duties aright, I say to them with much good feeling—"Aim to excel in your noble profession. Be good players. Cultivate much delicacy and feeling in your playing. Enter fully into the meaning of the words to which the music is being applied. Be thoroughly reverent and devout at those times of the service when you are not professionally engaged. I believe that all Church officers ought to be solemnly set apart to their sacred work with the use of a religious service, and should regard themselves as called to a life of reverence in that particular. Rather, too, encourage exposure than claim a needless amount of concealment by curtains or other screens. And let me add the earnest hope that they who so admirably lead the chants and songs of praise of the Church on earth may be men of true religion, who shall renew their glorious anthems in the Church of just men made perfect hereafter. It is dreadful to think of any other alternative. In every sense, then, of the word, do I say to our organists, BE HEARTY."

VIII.—THE CHOIR.

It is well that this paper is not to be one of anecdotes about Choirs, for, were it so, it would easily run to undue length. Many amusing anecdotes could be told of choirs, and some of them very pleasing anecdotes too ; though others would reflect little credit on the singers, and not more lustre upon the Clergy who allowed matters to continue so long unchanged.

My own earliest remembrance of the parish choir indicates a state of things far ahead of what has just been hinted at, and which (it is now evident to the writer) was unconsciously a feeling onward to the improved state of affairs of our day. More than forty years ago (don't ask how many years more, my good choir friends) I recollect when, in a parish of less than ninety people, the little Church was usually well attended, and where the excellent Clergyman, an Oxford "Don," aided by a square

wooden pipe of about two feet long, with a square moveable stopper to it, having first read a verse (or two lines) of a hymn, would give the proper note with this stupendous "pitch pipe," and then lead the little congregation in the singing. But there *all came to the rescue*. Everyone understood that everyone was to help. This was to be "*Common Praise*," and accordingly everyone did help—that poor old woman's voice was not quite in tune, and the noise emitted from the lips of that silver-haired patriarch of the little village of the days of my boyhood may not have been melodious; but all were hearty, and the whole congregation was a choir. Now, this was an improvement upon the occasion when the old clerk there (a wondrous character was he—a great student of nature, surly and quaint—he died about a century after his nativity) once turned round, and in a dry but rather sour, husky voice announced, after singing two lines of a hymn, "*I shan't go on if nobody don't foller*." It was a very great improvement upon this, though even he wanted congregational singing, and showed what, even under great disadvantage, a good Minister can accomplish.

But I must just tell one other choir experience. It occurred in my first curacy. We held Divine service in a spacious old barn, and a grand service it was. The barn was well furnished with forms, and was always well filled with people, who sang the hymns and chanted other parts of the service with heartiness. If you ask why that service was so hearty, I can tell you. The sittings were all free, and the people were close up to one another. "The carpenter encouraged the goldsmith." Good Farmer Malings stood forth close to me with his right hand in his pocket, his book in his left hand, and "led;" but with what tremendous force did the "young men and maidens, old men and children" then unite to "praise the name of the Lord!" It does me good to think upon it now. Well, the barn, as I have said, was often crammed, so that the verger and others were obliged to stand outside, and one night we had strange discord. The service ended, one of the choirmen came forward to account for this. It will be understood that in this case "the players on instruments" as well as "singers," are included amongst choirmen. "Sir," said he most respectfully, "we could not do so well to-night, there were so many folk, that my trombone could not go out its full length!" Thus the mystery was solved! Don't let my choir friends be amazed when they are informed that our instruments (all voluntary) consisted of flute, fife, clarionet, violin, two violincellos, and two trombones. All these in a barn which would barely hold 300 people when, packed so as to resist the due development of one trombone, were pretty well for noise.

But the reader will see there was heart in all this. Here alone was its charm. The men loved to come. The good old farmer loved to sing, and the people loved to follow with their voices.

We have wonderfully improved our choral arrangements since that epoch, but if we have only the same amount of true heartiness we may be thankful. I have very seldom known any thing to equal it.

Having had not a little experience with choirs, and never having had a quarrel with any of them, I may claim to offer a word or two of counsel. I have had choirs in which women took part, and choirs whence they were excluded. Women have beautiful voices, and are much used for singing in Roman Catholic places of worship; but while I think they ought fully to participate in singing the praises of God in the "great congregation," they can do this almost as effectually as a part of the congregation as though they were part of the choir, and there are obvious objections to women forming a part of the choir, which objections most people have long since recognised, and have acted upon, where it has been possible to manage otherwise, which perhaps is not everywhere the case. My daughter had a class of a dozen young women whom she trained at home every Monday, and who dispersed themselves in our church and assisted with admirable effect, in the general singing.

1. Choirs should do all they can to promote congregational singing. The intention of the Christian Church is that "all creatures that on earth do dwell" should "sing to the Lord with cheerful voice." A choir which desires, or endeavours to retain the singing to itself, defeats the whole intention of the Church.

2. Choirs should do everything in their power to promote thorough reverence and devotion. The congregation reasonably look to the choir to lead, and therefore, if they lead badly, they will be followed and imitated in their badness, just as, if they lead well, there is hope that their good leading will be followed. Nothing can be worse than for those who lead the Praises of God in God's House, to lead very badly by their example in other particulars. Choirs may sometimes be seen, who appear to consider that they are at full liberty, between the times of singing, to be talking, or whispering, or arranging matters just as though they had nothing at all to do with hearing God's word, or with praying unto Him. And so also, when assembled in the vestry, or when coming to Church, and on leaving Church, one has occasionally known instances of irreverence and thoughtlessness which are distressing.

Such instances do great harm. They bring injury upon religion, and throw a scandal upon choristers and choirmen. I am bound to state, as a matter of observation, that the clothing of choirmen and choir boys in surplices has a beneficial result in these particulars. I am not so silly as to suppose that putting a surplice over anybody changes his heart: but I am confident that the dressing of the little phalanx in comely and similar vestments exerts a useful influence upon the feelings and conduct of the singers. I say this after a good opportunity of

witnessing the results, both of having a surpliced choir, and a choir unsurpliced.

3. Choirmen, and choristers if old enough, should be communicants, should be, in fact, religious men and religious youths.

Let them only consider what their employment is, and they will feel the force of my observation. Their privilege and duty are, to lead a congregation of persons who are "called to be saints," in their endeavour to sing the praises of their God and Father, through Jesus Christ His Son, their Lord. What ought such persons to be as to their character? Men and youths who take sacred words upon their lips should be at all times very careful of their conversation, for out of the same mouth blessing and cursing assuredly ought never to proceed. Let my young friends, the choristers, think of this when, with all propriety, they are busy with their marbles, or playing in the cricket field. "Neither filthiness, nor foolish talking, nor jesting, which are not convenient." No, they are woefully injurious, and certainly unbecoming a Christian or a chorister.

4. Choristers and choirmen should be very real and true-hearted. There is nothing which hardens the heart more than the custom of being engaged in and about sacred things if the heart is not truly and really engaged in the work. To preach and otherwise minister in holy things, or to be engaged often in singing the praises of God, fearfully deadens and injures the heart of anyone who uses them without thought or meaning.

5. Choristers and choirmen should also keep the aim and object well before them for which they are engaged. It is to lead others in the service of song. Let them never feel that they have succeeded in the due discharge of their duties, until they have accomplished this important task. I may utter what some will regard as "treason," but I must utter it notwithstanding. Our services ought to be very hearty, very good, and very congregational. But to secure these things, I still believe we need more simplicity in our chants, services, and tunes. I have said so these thirty years, and I am as sure of this as ever. We have known a choir hint to a congregation that they (the choir) came to sing, and the congregation to listen. This is a mistake. "Praise ye the Lord:" "O come let us sing unto the Lord:" are exhortations which apply to all the congregation, whether choirmen or otherwise. There is one exception to this. I mean when our anthem is sung. This should be listened to attentively, and with feelings of meditation. The anthem is as it were—a sermon by a composer, sung to a congregation.

Two grand canons for choirs and congregations on singing are found in God's Holy Word, the Book of good canons for all of us, upon all subjects. One says "I will sing with the spirit, I will sing with the understanding also;" the other says, "Make a joyful noise unto the Lord, all ye lands." Here is Catholicity and no exclusion of any Christians, for any can

“make a joyful noise.” Here is common sense, “singing with the understanding.” But the canon adds, “with the spirit also.” What do all these exhortations amount to? They say to choirmen and to choirboys, Sing lustily, sing with a good courage, sing reverently! These canons certainly urge “HEARTINESS AMONGST THE CHOIR.”

IX.—DAY SCHOOL TEACHERS, AND PUPIL TEACHERS.

Science and machinery have accomplished wonders since we learned A B C, but the art of teaching has outstript everything else. What a change has been wrought through agencies within yonder well-ordered parochial school, whose roofs and gables almost rival the Church itself in their proportions, in contrast with the by no means forgotten day when a cleanly old dame of nigh three score years and ten, neatly apparelled in blue gown and formidable white cap, and aided by a far more formidable birch, fool’s cap, and penance stool, assumed the position of teacher to the village, under patronage of the Squire, the smile of the Squire’s wife, and the general assistance of the Parson!

And yet, how many admirable scholastic institutions have been mismanaged, badly reformed, and sometimes utterly lost! How much good is still being done through some of them that remain! And—marvellous to be spoken—how small, after all, is the return made to the Church and to religion from all our universities, collegiate establishments, public schools, and cathedral corporations put together! They ought to have produced results far greater and more precious to the Church and to religion than they have.

The canons of the English Church used to require, and indeed still require, that a schoolmaster shall be licensed by the Bishop, and that preference be given in choosing a schoolmaster to the Curate of the parish, and all schoolmasters were to teach the Catechism, and to take care that on Holy and Festival days their scholars attend to the sermon and be examined therein. Also the scholars are “to be trained up with sentences of Holy Scripture.” Very wise suggestions, perhaps rather impracticable for the present times, although indicating the line to be taken again, ere long, if we would save our land from being given over to mere infidelity.

Amidst all our troubles, it is delightful to know that during the last few years has arisen up a noble band of men and women, trained as Church Teachers to be true Church Christians in their characters and in their teaching in the Church’s day-schools; and this band will not be easily destroyed.

Our hearty hints to those teachers and pupil teachers are:—

I.—Remember that you have high and holy work to do. You are to teach and train immortals, whose bodies will die and rise again, and who themselves must live for ever. Their future

unceasing condition as well as their prosperity here on earth may probably much depend upon the manner in which you discharge your duty as teachers. It is in vain to say that you have to do only with secular teaching, because were this unhappily true, the nature of even that teaching and the way in which it is taught have much to do with the formation of character. The quality of our bread depends upon the quality of the flour, and the flour upon the corn, and the corn upon the tillage. We all know this, and it is the same with teaching. Whatever you teach, teach it as a religious person. You are dealing with immortals, and even if your training were wholly secular, it would affect their condition for ever. *Everything* that affects the mind affects the morals, be it secular or wholly religious.

II.—Do all you do prayerfully, as Christians and as Church-folk. In whatever business we may be engaged, we should act worthily of our high calling as members of Christ's Church.

III.—Do your work thoroughly. Aim at the *how*, rather than at the *how much*. Endeavour to make your scholars master every subject as they proceed.

IV.—Do all you do from religious motives and in a religious manner. It is my privilege to know teachers, who I believe have become teachers solely from a desire to do good. Such teachers will be sure to do all they do in a religious manner. No forbidding of religion in their school could restrain the quiet influence of their deportment. Religion cannot be banished (however much desired by some) where the teacher is religious. Religion will have little influence where taught merely as one of the lessons of the day, especially if the teacher at other times cares nothing for it. A religiously-minded person will *always* do good.

V.—Aim at unity of purpose amongst the scholars, their parents, the parish priest and yourself. There cannot easily be rival interests among such classes, and there ought not to be.

But let me add a few words for the pupil teachers, whose position has its peculiar advantages and its peculiar difficulties also.

1.—You are both learning, and teaching. You are both teacher and scholar. The characteristics of both learner and teacher ought to be seen in you. You need the docility, the readiness to acquire, and the willingness to be taught, which mark every good scholar; and you need also somewhat of the decision, firmness, and aptness for teaching which mark every good teacher. Seek to possess all these qualifications; and as one most important step towards success herein, seek the grace of true humility.

2.—Be very careful of your morals and manners—these go much together. Some one has said, and truly, that "good manners is good morals." "Manners makyth man," was the motto of the famous William of Wykeham (born in 1324, in

poverty, but who raised himself to become bishop of Winchester and Chancellor of England, and who founded New College in Oxford, and Winchester College), and truly, nothing assists more in the cultivation of morals than really good manners; and nothing secures good manners so much as good morals.

3.—Possibly you are compelled to lodge, during your period of apprenticeship, with persons who are comparatively strangers to you. Wherever you lodge try to secure a quiet home with those who will try to take the place of your parents. Be not anxious to have overmuch liberty, and be very guarded in making acquaintance. “Keep such company as God keeps.”

4.—Be careful how you spend the Lord's Day. Be diligent in your attendance at Church, and at catechising, and (if confirmed) at the Table of your Lord. Live the life of a decided Christian, with all humility but without wavering.

5.—Gladly secure, if possible, the interest of your parish priest in your welfare, and if unfortunately you have to be away from your home, maintain frank and frequent intercourse by letter with your parents and friends there.

6.—Let your whole behaviour afford a good example to the many young folks who, to some extent, are entrusted to your care.

I conclude by saying to all day-school-teachers and pupil-teachers, who may read these hints, Be true-hearted Christian Churchmen and Churchwomen, and be not afraid of your principles, for hearty Church principles will endure when all else fails and shall have passed away.

X.—SUNDAY SCHOOL TEACHERS.

A few years ago, exaggerated claims were made for what Sunday Schools ought to do, and had done; and as a consequence we may not wonder that these claims have been attacked, and that the whole system of Sunday Schools has come under rather severe criticism.

We say as a ‘hearty hint’ to Sunday School Teachers, therefore, Neither be disheartened by severe criticisms, nor yet by any means disregard them. They are not wholly uncalled for. God will not honour His people when they boast. A boasting Church is sure to become humbled or else humiliated. We trust that Sunday Schools, being on the whole approved of God, are being only humbled but not humiliated.

Sunday Schools are no longer talked about as if they were substitutes for Baptism, or Confirmation, or Church Services, but as real auxiliaries and handmaids of the Church. This was not the case a few years ago, and it is a grand step in the right direction.

But this is only a step. More is wanting. It will do much for the utility of Sunday Schools, if we apprehend their true scope and bearing. In this particular they assume the two-fold aspect of being great religious aids to Parents, and to the Clergy.

Sunday Schools assume that parents, as a whole, really desire the spiritual welfare of their offspring, even although too often their example and behaviour is hardly consistent with this hope.

Sunday Schools assume also that the Clergy desire in every possible way to train up the young for glory as members of Christ, as children of God, and as inheritors of the Kingdom of Heaven.

Sunday Schools offer to aid both. To the Clergy, they would say in effect, We desire to aid you in your arduous duties, far too manifold for your single exertions. We will work with you heartily; we will try to train these classes for your Confirmation classes; we will try to teach these older ones for your Bible classes; and altogether we wish to work thoroughly with you and to aid you. To the parents they do *not* say, with fulsome falseness, Send your children to us and we shall be much obliged to you. This would be untrue, and would put the thing in a wrong light. But they say, We wish to assist you in your earnest endeavour to do that which is your great privilege and great duty, viz, to train your children for Heaven. We cannot remove your responsibility. This is neither possible nor proper. We cheerfully offer our assistance to you, and we affectionately desire that you and we and the Clergy may co-operate heartily in this work of training and teaching the young.

Then we say to Teachers:—

I. Throughout your work, keep the Saviour's commission before your mind; which tells His Church to go into all the world, to make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Ghost, and to teach them to observe all things that He hath commanded. Teach them to "observe" *i.e.* teach them to know, and train them to do, all things that He hath commanded. This is much neglected now. A portion only of all Christ commanded is taught; according to the opinions of the Teacher.

II. Try to work with the parents of the scholars. Do not be satisfied with anything short of setting up a thoroughly good understanding between yourself and the parents of every scholar of your Class. Here probably lies more than half of the means for good in Sunday Schools.

III. We advise that the same scholars and teachers should meet at a Sunday School once only every Sunday. Have a Sunday School every morning, every afternoon, every evening of the Lord's Day, if desirable, but neither scholars nor teachers ought to attend, we think, oftener than once every day. They will learn more, and will enjoy School more, than by going twice every Sunday. But this is only a hint applicable to new schools. Indeed, though I still believe this is correct, I have not succeeded with any "Once-a-day" Sunday School. Parents too readily send their children in order to be "rid of them" and hence prefer the twice-a-day Sunday School.

IV. We would also say to Teachers and Superintendents:

Do not exceed nine or ten scholars on the books of each class. A teacher may do much with nine to a dozen scholars, while very little can be done to a larger class, and the parents (*vide* Hint No. II.) will be neglected. Far better is it to have a small number of scholars and to do good to them, than a large number who shall only hinder one another. Circumstances must however determine this, and where one Teacher can have a room exclusively for his use, a very much larger number can be instructed by one Teacher.

V. The grand way of teaching, whatever your lesson may be about, is by catechising. It is a wonderful art, but when acquired it is invaluable. We would also strongly advise the thorough learning by every scholar of one well-selected text or short paragraph of God's Holy Word and the Collect every Sunday, to be repeated on the Sunday following.

VI. All the classes (except the very young) ought to be thoroughly grounded in the Church Catechism. Numerous manuals are provided to assist in this. Properly taught, it will be found that the Church-Catechism affords a scope for teaching all the first principles of true religion and of the Church. Amongst very many excellent manuals, may be mentioned the well-known "Leeds Catechism." There are many others also of great value. (See "*Sunday Schools*," pp. 336-341, for Books recommended.)

VII. The main object of a Sunday School ought to be to train and teach young (baptised) persons in the nurture and admonition of the Lord, and to lead them into the knowledge and practice of higher truth going from strength to strength in the way of God's Commandments, the unconfirmed will be trained for Confirmation, and the Confirmed will be trained onwards to deeper Communion. But there is nothing in the least degree inconsistent with this object (nay, it is a part of the work), if you devote a few minutes every Sunday to an inculcation of Church-principles, such as the value of Baptism, the importance of Confirmation, the preciousness of the Holy Communion, of Forms of Prayer, of Episcopacy, and of the general agreement of the whole Church Polity with that of the New Testament.

VIII. Do not imagine that you will succeed as a Teacher, unless you prepare your lesson beforehand. Do not think to prosper without simple, faithful prayer, or without a calm confidence that your labour will not be in vain, if it be done in the Lord, *i.e.*, to His glory, and in dependence on His grace.

Diligence, prayer and humility will give a confidence, arising out of strength derived from the Holy Spirit, which cannot fail.

IX. If your Parish Priest is willing, try to promote a weekly or monthly meeting between him and yourselves. This can be done after Evensong in Church (as experience proves) very profitably, but it ought to be done in some way whenever possible.

X. It is too much to expect that Teachers can render themselves proficient. We greatly need Diocesan Inspection, by which immense results would be secured. And why not have

a Teacher of Teachers? Our happily numerous Parochial Choirs club together, and secure an occasional lesson of great usefulness from a skilful Choir-master. A Teacher who should go about a Diocese, (under Episcopal approval), to give model lessons to Teachers and instruct them in the management of a class, would soon greatly add to the powers of usefulness of that able band of Sunday School Teachers which the Church possesses.

XI. There is no doubt that the youngest classes require some of the very best and most accomplished Teachers of the Sunday School. "Take heed that ye despise not any of these little ones."

XII. A well prepared Series of Manuals of graduated lessons for the unconfirmed and after these for the Confirmed is greatly needed. These ought also to include some teaching of Church Principles and History.

Rejoice in ever recollecting that when all has been done that the Church can do (and this has hardly been fully attempted yet), "it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." That "He worketh in us to will and to do of His own good pleasure." We can "plant and we can water." We ought to do so—it is our privilege to do so; and these cannot be done in vain, because God alone can, and God will, give an increase.

Let us not only recollect this fact, but be encouraged by it.

Therefore we will conclude by saying, with all possible respect and affection to the Sunday School Teachers of the Church throughout the world, by whom these pages may be read:—

Dear Friends, you have a grand and glorious work before you, if only you will do it aright. Be Christians, be Churchmen in every part of your Sunday School work. Let nothing short of true piety be your aim. And let all your means be those that are thoroughly worthy of Christian Churchmen. None are so well calculated for the benefit of the young; none are so well calculated for the benefit of the adult, as those which the Church provides.

As Christians, and as thoroughly honest earnest Christian Churchmen, you can be—and our parting prayer is that you may be—"Hearty Sunday School Teachers."

XI.—VISITORS.

Although our next and final paper, by embracing lay agency in general, may be said to include Visitors—whether District Visitors or visitors for specific purposes and upon unusual occasions—it seems well to devote one paper more especially to them.

For, in past times, they did good service when the vast portion of Church members were inert and careless. They still do a great work in many localities. And it is not unlikely that under a more complete system of organization than has

commonly obtained amongst them, they would prove an even more valuable auxiliary in Church-work than heretofore.

I reflect, with much gratitude and pleasure, upon the great good effected by District Visitors in two parishes wherein (in the one case, I was a Curate, and in the other I was Vicar), they worked very cheerfully and well. But experience tells me, also, that the circumstances and surroundings of some parishes may render the use of visitors almost impossible. Wherever it is otherwise, a faithful band of true-hearted visitors is a cause of great blessing, and much strengthens the Pastor's work.

Visitors ought, of course, to be regular worshippers and communicants, and generally at the Church within whose district they serve. But these remarks are obviously so necessary as to scarcely need offering to the reader.

Visitors, in common with the Clergy themselves, and in common with all who try to do good, have difficulties and temptations peculiar to their office. They must not be offended if I, in most heartily wishing them every success and blessing, venture to point out what their especial dangers are.

There is a danger of the visit becoming a mere affair of gossip. Mrs. Garrulous is in many respects a decent body, and attends church at least every Sunday afternoon, but unhappily she knows her neighbours' affairs better than she knows her Prayer-Book, and being clever with her way of putting things, she contrives to interest her kind, well-meaning visitor so much in her story about Widow Watchford, and about the goings on down at the Winkwells, that, quite without suspecting it or intending it, the visit has become a mere empty talk about anything and anybody except Christianity or themselves! We all are in some danger here, but none more so than the District Visitor.

There is, also, the very easy, and very natural, danger of favouritism. Favouritism is very easily acquired, and it is very natural withal, but it puts an end to all usefulness, if permitted. Those who know what visiting is, know very well the difference between the reception one meets with at (suppose) No. 45 and No. 73, and that one would rather go a dozen times to the former house than once to the latter. What so natural as to prefer calling where you are met with a smile and a welcome, to calling at that other dwelling, where the barely civil manner, short, stumpy voice, and general bearing of the inmate assure you, beyond doubt, that you are certainly not wanted there?

And let me say, even here, there are limits to the perseverance with which you continue to call at such a house. I do not remember above four houses at which I have ceased to call during my lifetime, and I apprehend that we should be very careful not too readily to "give up" anyone, however roughly we may be treated. At the same time, we have no right or authority to invade the dwelling of any man, poor or rich; and the poor ought certainly to be treated with the same

manners as the rich. Only the danger to the visitor is, lest easily ceasing to call upon those who are not very attractive at first, a system of favouritism towards others gets set up, which works much ill-feeling in the mind.

These are two of the great dangers and difficulties of the visitor. Let us offer a few hearty hints of another kind.

In dealing with the poor, I mean the needy, it is useless to talk to them about spiritual mercies while they are starving. Jesus ever showed sympathy with the visible evil, and sought to relieve it, even though He came to deal with evil in its higher and more spiritual forms.

A tract to a hungry man is of little use. Nay, it may do harm. On the other hand, "Blessed is he that considereth the poor." Much indiscriminate giving is positively harmful. If you so give as to encourage a habit of dependence and a want of self-reliance, and if you crush out a spirit of self-help, you are doing great harm; you are pauperising the person; you are making beggars; and you are doing a positive injury to them and to the whole community.

"Consider" the poor. Try to assist them to help themselves. Aid them in an emergency; but endeavour to put them in a position to prevent emergencies arising.

It is kind to assist the poor in their distress, but it is better to put them into a way of keeping out of distress.

I should be very sorry to say one unkind word against a man, because he is poor or "down."

There are many genuine cases of very sad suffering and distress which demand our sympathy and deserve our assistance. But with all this, I cannot shut my eyes to the fact that vice and want go very much together, and that in very many instances (though with distinct and numerous exceptions) the distress and the poverty are plainly caused only by the immorality of the sufferers.

This is a great matter for the contemplation of visitors. In some of the best managed parishes of London the administration of relief to the poor is conducted by a Council of some Communicants in a careful and systematic way. This enables the Clergy to render their visits purely spiritual, and it is understood that they visit for spiritual purposes alone. The method strikes me as very Apostolical and useful.

Then, I would hint, also, that visitors should have a definite aim, and should work to secure it. In one case it is to persuade J. T. to cease his drunken habits. Here, it is to bring C. D. to church. And here, to show that steady fellow, B. R., that he is much in the wrong for not attending the Holy Communion, as His own loved Saviour hath invited him, asked him, and advised him to do.

Do all prayerfully. Make your visits a subject of prayer ere you leave home, make them a subject of prayer on your return. Get, also, early to church, and there plead with God for any

special cases for whom your heart has been peculiarly drawn out.

Remember you are working in a good cause, and for One Who will not let your labour fail of good results. Therefore, do not act feebly, as though a "perhaps" hung about all you do. Act as a thoroughly hearty, earnest member of the Church, who is working for the glory of his God and the benefit of his fellow creatures. Go at your work as to a reality, for reality it is. Treat it as a work which embraces the unceasing Future as well as the Present in its influences, and you will, I think, be, what I earnestly trust you may be, "Hearty Visitors."

XII.—GUILDMEN.

As a general and very great principle, we would say, at the outset, that we regard every Baptized Person, on arriving at a fit age, as bound by every consideration to be Confirmed, and then to become a regular and a frequent Communicant, and that every Communicant becomes, as such, and is a member of the best, the greatest, the truest, and the grandest of Guilds, being bound as a member of Christ to do something, however small, however great, however insignificant, or however important, for the advancement of Christ's kingdom, and for the benefit of the family of fallen Adam, whom Jesus, the second Adam, hath redeemed. And we believe that this truth, long neglected and almost forgotten, cannot be too much insisted on. If practically recognised, it would raise up such a band of lay helpers in the Church as would, with God's blessing, effect a mighty reformation amongst the people, and would do much to spread true religion. One great means towards producing this result is found in numerous associations, societies and guilds, with which the Church is teeming now. It matters little by what name we term these associations, for in practice most of them mean nearly the same thing. Some think that "Association" is the best term, while others think that the word has a very scientific ring about it; some fancy that the term "Guild" smacks terribly of Popery, even as others, who have a sound and wholesome dread both of Popery and Romanism, consider the word as the most convenient and appropriate term that our vocabulary contains.

Dismissing such a question as a mere trifle amongst men who are in earnest, and a mere quibble amongst determined fault-finders, who will be neither silenced nor satisfied with anything that earnest Churchmen attempt to do, we rather throw our thoughts together upon the work to be done and the workers to do it. We hope the day is now quite near when Deacons will be permitted to discharge their own duties during the time of their Diaconate; and will not be expected or required to act as young Priests, but will not perform any functions which the rubrics ascribe to the Priest; when unpaid

sub-deacons (who will not thereby put aside their condition as laymen) will also be carefully selected and ordered for work without, and, perhaps, within the Church walls, albeit it would be wise to try the sub-diaconate outside the Church walls first. There is a great need for some such proceeding. It would give an impulse to Church work which is still needed. But there is, and there ever will be, a work to be done, the full discharge of which demands the action of every Member of the Church, just because he or she is a member of it (1 Cor. xii. 21, 22).

The principle is one, the practical applications numerous and not altogether easy to enumerate. The principle is clear enough. The Church consists of many members, under the one great head, Jesus Christ. Every member, *without exception*, has its functions to perform within the One United Body, and no member is so unimportant that the most comely member can do without it. There is such a combination amongst all the members as renders it impossible for one member to say to another "*I have no need of thee.*" The great point of enquiry for every Member of Christ's Church, then, is, What is my function? What is that in this great body of the Church of Christ whereof I am a member, which I am called upon to perform?

It matters not whether you be poor or rich, learned or ignorant, blind or lame, or even bed-ridden. Every member of the Church of Christ can do something, as such, to the glory of his God and Saviour, and the good of his fellow creatures. It is, therefore, at once your highest duty and your greatest privilege to feel that you have such a calling, and the point to be decided by you is, what is your peculiar calling within the Church, consistently with due order?

In very many instances (especially where the Guild simply demands that you be a Communicant, and that you promise to do something every week to the glory of God and the extension of His Church), you will find a Guild will afford you the very platform for usefulness you desire. I am disposed to recommend that when Guilds contain a goodly list of members, some five to ten of them should be assigned to a "Leader" who should possess a list of their names and residences and who should, as it were, be responsible for their conduct to the Provost. In this way a great organization could be worked, and, whenever needed, could be easily brought to bear upon any particular point. King Alfred the Great suggests this idea.

And let me say to all hearty Guildmen, do whatever you undertake with perseverance, life and reality. Never attempt anything in connection with the Church with hesitation, or doubt, or uncertainty. Do it because it is right, because you ought to do it, and with a happy conviction that it is useless without the blessing of God, and withal that God will bless it and any work done in His Name and in reliance upon His Grace.

This is the last of the set of "Hearty Hints" to my fellow brethren of the Church. I have endeavoured to write them all under a sense of the responsibility entrusted to me, and I have sought so to write them as to make men feel an interest in them. I am sensible of many shortcomings, but I can say, with a heartfelt consciousness of truth, that I have earnestly wished to avoid hurting the feelings of any one, while seeking to be as practical as possible. If, however, I have failed in this particular, I beg to assure every reader that it would pain me greatly to give needless offence, and that I have never once done so intentionally. May it please God so to bless all the readers of my Hearty Hints, that though unknown to each other, we all may work heartily in the great Anglican Communion of the Church Catholic of Christ, in whatever part of the world we may be.

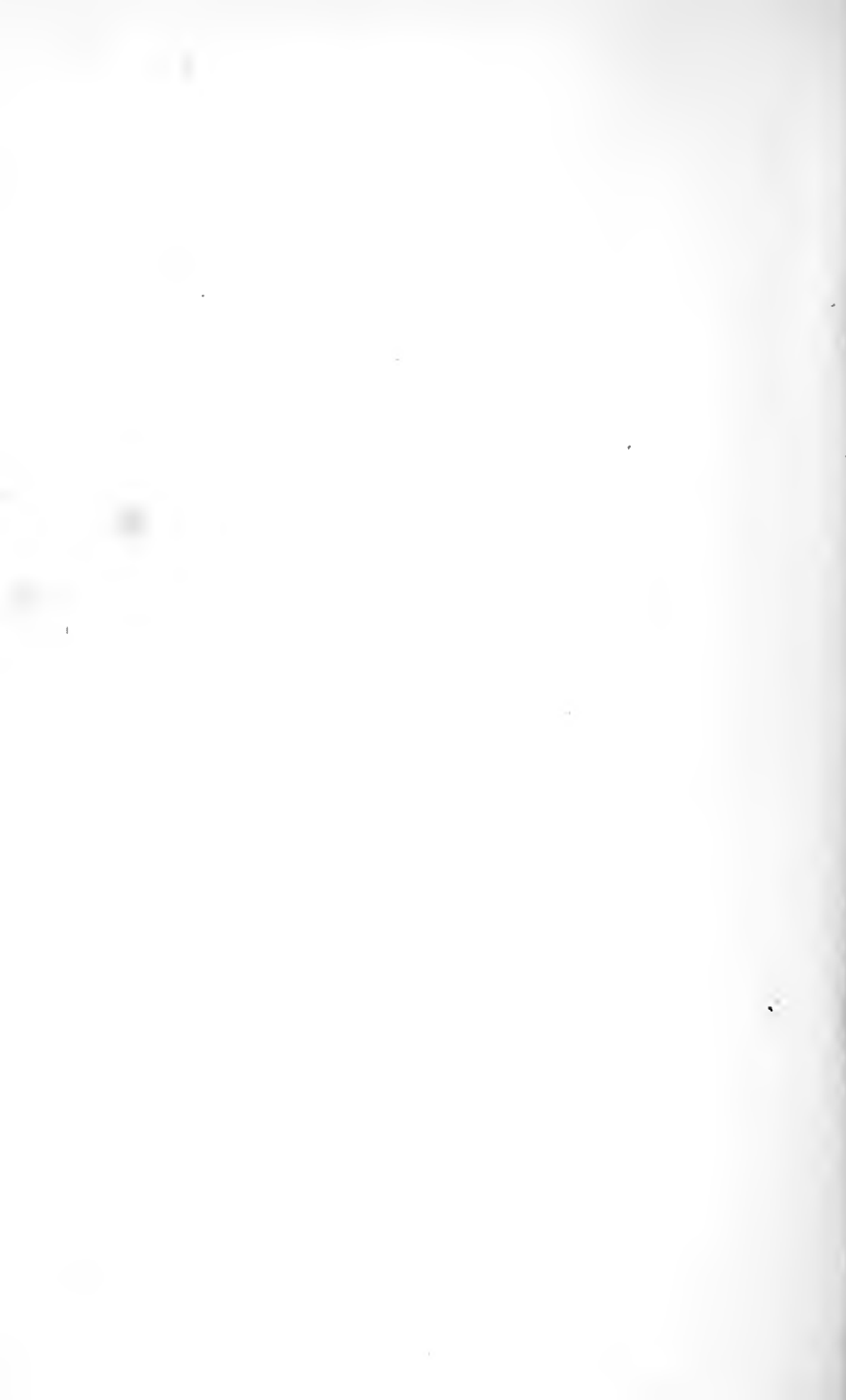
And hereafter, when our work is over, "having served God in our day and generation" here, may we rejoice in His Presence, and praise His Grace and Love which made us "Hearty Workers" in His Church on earth. Till then, let our Motto be

Be not weary in well doing:

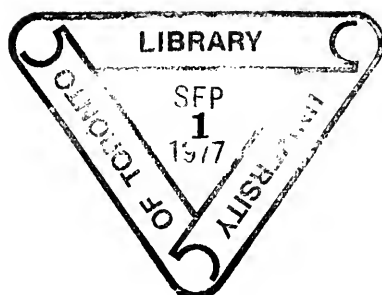
Our labour

is not in vain in the

Lord.



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